THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVII Philadelphia, January, 1929 No. 4

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STOCKS AND BONDS ON COMMISSION EXECUTED

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XVII, No. 4 PHILADELPHIA, JANUARY, 1929 Fifteen cents a copy One dollar a year

The Bishop's Page

I hereby set forth the following Prayer to be used in the Churches of the Diocese:

Almighty and everlasting God, Who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; We beseech Thee to be with the Convention of this Diocese soon to assemble in Thy Name and Presence.

Put far from us all wordly thoughts and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee. Guide the one chosen to accept the call of Thy Church, if it be Thy Will, and endue him with the gifts of Thy Holy Spirit, that he may be to the flock of Christ a true Shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving devotion we may live for the upbuilding of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

Thomas J. Garland

Bishop of Pennsylvania.

We regret to announce that the Rev. Dr. Bowie has declined his election as Bishop Coadjutor. Though we are naturally disappointed, let us go forward into the New Year with confidence that in His own time God will answer our prayers and give us a leader willing to undertake the great responsibility and the challenging opportunity for service that await him in this great Diocese.

In accordance with the Resolution adopted at the Special Convention in December, I am calling an adjourned Session of that Convention to meet in the Church of the Holy Trinity on Tuesday, January 22, 1929, at 9.30 A. M., for the purpose of electing a Bishop Coadjutor.

It was decided by the Campaign Committee to omit the annual dinner this year and not to make any further canvass at this time. The usual report of the year's work will be mailed in a few days to all pledgers. At the Special Convention on December eighteenth a brief report was made of what had been accomplished during the past two years and what remains to be done during the three successive years of the Campaign. A summary of this is printed below.

In order to redeem my pledge made on behalf of the Diocese to our Institutions and Missions there will be needed a considerable sum over and above that pledged during the Campaign. I hope that many who have pledged for five years will voluntarily increase their pledges and that many others who pledged but for one year will make generous additional contributions. There will be no solicitation for such funds, but I hope that many will voluntarily send to me their contributions. I would be glad to make appointments with any who desire to confer with me about their gifts or who may wish to give a memorial in one of our Institutions or Missions.

DIOCESAN CAMPAIGN

1928

Pledges	$2,020,000
Receipts to date	950,000

By December 31 we will have paid in cash to institutions and missions over $900,000.

WHAT HAS BEEN DONE

All Campaign Expenses were paid.

Also the following:

The balance of the Diocesan pledge of 1926 to the National Council for quota and deficit	$74,405.51
TOTAL ALLOCATION to the Church Farm School	50,000.00
TOTAL ALLOCATION to Galilee Mission	40,000.00
" " " House of the Holy Child	37,700.00
TOTAL ALLOCATION to St. Andrew's State College	40,000.00
TOTAL ALLOCATION to Sheltering Arms	8,000.00
" " " Christ Church Hospital	2,500.00
PART OF ALLOCATION to Episcopal Hospital	150,000.00
PART OF ALLOCATION to Cathedral Enterprises	77,390.00
PART OF ALLOCATION to City Mission for Home of Consumptives	30,000.00
PART OF ALLOCATION to Episcopal Academy	50,000.00
Total	$557,995.51

NEW LOTS PURCHASED:

For Ascension, Rhawnhurst
" St. Matthew's on the Boulevard (one square from Oxford Circle)
" Resurrection, Mayfair (formerly Englewood
" Chapel of Transfiguration, South Phila.
Additional lot for St. John's, Essington.

PARISH BUILDINGS:

First unit for Ascension, Rhawnhurst
" " " St. George's, Venango.
The second story to complete the parish house for St. Barnabas, Germantown, and St. Gabriel's, Feltonville.

NEW PARISH BUILDINGS ERECTED:

Trinity, Collingdale
St. Mary's Chester

OTHER IMPROVEMENTS:

Parish House rebuilt and made good as new for Holy Innocents, Tacony.
St. Elisabeth's Church, Parish House and Rectory thoroughly repaired and renovated.
Chapel of the Transfiguration removed to a new site.
Church and Rectory of the Holy Comforter purchased for St. Monica's Church.
Church and Rectory purchased for the Polish Church of the Redeemer.

BUILDINGS UNDER WAY:

Parish House for St. John's Essington.
Parish House for Redeemer, Springfield.
Parish House for Resurrection, Mayfair.

WHAT REMAINS TO BE DONE

Additional allocations amounting to over $650,000 have to be paid for institutions.

Also some special pledges for purposes indicated by the Donors.

In addition we have to pay the balance due on properties already purchased.

The balance of the Program as adopted, and to be completed during the next three years is as follows:

The purchase of a lot at Yeadon.
Allotments towards the building of Parish Houses for Church of the Advent, Hatboro.
St. Ambrose.
St. John the Evangelist, So. Phila.
Holy Trinity, Lansdale.
St. Anne's, Willow Grove.
For an addition to St. Cyprian's, Elmwood.
Towards the Church of the Holy Sacrament, Highland Park.
Towards the rectory for St. James, Prospect Park.
Additional payments due on property of the Polish Churches.

(The sale of St. Giles' property will more than provide for a group of buildings on the new lot secured for such development.)

Rev. W. Russell Bowie, D.D., Declines Election as Bishop Coadjutor

In a letter received by the Rev. Dr. George C. Foley, Chairman of the Special Diocesan Convention, on Wednesday, January 2, the Rev. Walter Russell Bowie, D.D., declined election as Bishop Coadjutor. Dr. Bowie's letter to Dr. Foley follows:

"The Rev. George C. Foley, D.D.,
"4504 Locust Street, Philadelphia.

"My Dear Dr. Foley:

"With deep personal regret for many of the consequences which this involves, I am writing to you, as Chairman of the Committee of Notification, to say that I am bound to conclude that I must not accept the election as Bishop Coadjutor of Pennsylvania, with which the Convention of the Diocese so greatly has honored me.

"I know the place which the Diocese of Pennsylvania holds in the life and work of the whole Church. I am keenly sensible of the greatness of opportunity held out to any man called as I have been to serve there. I realize too that there must be an inevitable disappointment to members of the Convention to find that the post they wished to fill is not yet filled. I say this, and I might say much more, in order that I may make plain that I do feel a solemn burden of responsibility in failing to say yes to such a call as yours.

"I want to stress the fact also that if any welcome to a work could have compelled my conscience, that held out to me by the Diocese of Pennsylvania would have done so. Your Committee gave me every assurance of co-operation and of understanding which any man could have asked. My conference with Bishop Garland in Philadelphia last Friday deepened this assurance. His unreserved and affectionate personal welcome, his frank and generous discussion of Diocesan affairs, and the spirit not only of willingness, but of desire to make his Coadjutor a real partner in opportunity, gave me an admiration for him which would have made me count it a privilege to serve at his side. Furthermore, I found among many men in the Diocese of Pennsylvania an interpretation of the real opportunity of the episcopate which stirred my highest imagination—an interpretation born of the desire to have the episcopate increasingly lifted out of the routine of ecclesiastical machinery into that genuine leadership in spiritual things for which the Church is hungry.

"With such an opportunity and such a welcome in such a place before me, you may well ask, therefore, why I do not come. The reason is simple, but it

(*Continued on page 112, col. 3*)

Review of December Convention That Elected Dr. Bowie

By The Rev. George Copeland

The Special Convention, which met at the Church of the Holy Trinity, on Tuesday, December 18, elected the Rev. Walter Russell Bowie, D.D., Rector of Grace Church, New York, to be Bishop Coadjutor of the Diocese of Pennsylvania. Dr. Bowie was elected on the third ballot by a vote of 121 clerical and 79 lay votes, 100 clerical and 56 lay votes being necessary to a choice. He had held a commanding lead from the beginning, his vote in the clerical order having been over twice as large as his nearest competitor on the first ballot, which clearly indicated his eventual election.

The Convention met under unusual circumstances. It was the third election of a Bishop Coadjutor for the Diocese within the year, Dr. Sherrill having declined his election at the regular Diocesan Convention in May, and Bishop Cross having declined to accept the position which was offered to him by the special Convention in October. The delegates naturally approached another election with a certain amount of apprehension. Yet they did not allow their trepidation to stampede them into any lowering of the bars, but for weeks before the election the clergy and laity, both in small informal groups and in larger appointed gatherings had been discussing the availability of some of the foremost men in the Church. By the day of the Convention, although there was bound to be a certain number of favorite-son, complimentary votes on the first ballot given by the delegates to their friends, there had emerged from the long list considered two candidates, who, it was seen, would be the leading contenders, the Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, New York; the Rev. Walter Russell Bowie, Rector of Grace Church, New York. Dean Robbins is perhaps the best known of our clergy in New York, both as a writer and as Dean of that great Cathedral. Dr. Bowie is undoubtedly one of the few prophetic voices in New York, and like Dean Robbins also famous far beyond the metropolis because of his writings.

After the opening celebration of the Holy Communion and the reading by Dr. Jefferys, President of the Standing Committee, of the call for the Convention and the certification of the consent of the necessary number of Bishops and Standing Committees, Bishop Garland asked for nominations.

Dr. Tomkins in a very few words nominated Dean Robbins. The nomination was seconded and the candidate's qualifications for the office more fully presented by Mr. Edward H. Bonsall.

Rev. Dr. Walter Russell Bowie

Then Dr. Bowie's name was placed before the Convention. In a quiet and persuasive way the Rev. George C. Foley urged upon the delegates the special fitness of Dr. Bowie for the office of Coadjutor, pointing out how well qualified he was by character, by training and by his eminent ability to fill this position. He laid particular emphasis upon his interest in missions, his soundness in the faith, his deep spirituality and his unusual power as a preacher. It was evident at once that Dr. Foley's speech made a deep impression upon the Convention.

The Rev. John Mockridge in presenting the name of Mr. Pember spoke of the importance of electing a man who knew the Diocese well, and nominated Mr. Pember as one who by long experience and devoted service to the Diocese was peculiarly qualified to fill the office of Bishop Coadjutor.

The Rev. A. R. Van Meter was nominated by Rev. Francis C. Steinmetz in a very forceful speech. He called attention to the fact that Mr. Van Meter had once been a missionary himself, and was, therefore, equipped by personal experience for an office which was essentially missionary in character.

Rev. Charles Dubell placed in nomination Francis Samuel White, Dean of the Cathedral in Cleveland; Mr. Charles Bojer nominated Rev. T. Leslie Gossling, Rector of the Church of the Advocate, and Mr. Hornby nominated the Ven. Harvey P. Walter, Archdeacon of Bethlehem.

The first ballot was fruitless, but Dr. Bowie took such a commanding lead in both the clerical and parish vote that it was plain that with the shifting of votes from less favored candidates that always occurs on the second and third ballots he was certain to be elected.

During the counting of the first ballot, Bishop Garland ascended the pulpit and made a brief report of the Diocesan Campaign for Institutions and Missions. To almost all of the delegates it was amazing to hear how much had been given up to this time, $950,000, and how many institutions and Missions had been helped by it. Indeed, it was not an extravagant claim, but sober fact to say, as the Bishop said, that it was the greatest work that had been done for the Institutions and Missions in the whole history of the Diocese. It was a remarkable report of a stupendous undertaking. While the Bishop generously gave the credit to the people of the Diocese, all knew how much the success of the whole campaign was due to his own foresight, and faith, and inspiration. The future will look back to it, and rightly, as "Bishop Garland's Campaign for Missions and Institutions."

On the second ballot Dr. Bowie was elected by the Parishes, having five more than the number necessary to a choice, but was one short of the one hundred necessary clerical votes. So certain, however, were many of the result when another ballot should be taken, that the Rev. Leslie F. Potter arose and asked that the election of Dr. Bowie be made unanimous without further balloting. But as there was some objection to this, a third ballot was cast, on which Dr. Bowie was elected by a large majority in both orders.

After prayers and the singing of the Gloria in Excelsis, the Bishop appointed the following Committee to notify the Bishop Coadjutor-elect: Rev. Dr. Jefferys, Foley, Collins and Harriman, and Messrs. Pepper, Roland Morris, Jacobs and Bonsall.

The Convention adjourned at 1 P. M., having accomplished its work in the brief space of three and one-half hours, almost half of which was taken up by the opening service. The rapidity with which the election was completed was due in large part to the splendid work of the tellers, who deserve the cordial thanks of all the delegates.

It can be fairly said of this Convention, as was so often said of Daniel, "an excellent spirit was found in it."

It was not a bitterly contested election and left no unpleasant memories. Only the most cordial good-feeling prevailed. Dr. Bowie can be sure that if he decides to come to Pennsylvania, all Church people will welcome him most heartily, and he will have the loyal support of everyone of the clergy.

—

Dr. Bowie was born in Richmond, Va., October 8, 1882. He graduated from the Hill School at Pottstown, in the Diocese of Pennsylvania, and also from Harvard University, where he received his A.B. degree in 1904 and his A.M. degree in 1905. In 1908 he graduated from the Virginia Theological Seminary and that same year was made a Deacon by the late Bishop Peterkin, first Bishop of West Virginia for the late Bishop Gibson, sixth Bishop of Virginia. In 1909 Dr. Bowie was advanced to the priesthood by Bishop Gibson. His first charge was Greenwood Parish, in Virginia, where he served from 1908 to 1911, resigning that charge in 1911 to become Rector of St. Paul's, Richmond In 1923 he accepted a call to the rectorship of Grace Church, New York, succeeding to the vacancy in the rectorship of that Parish, due to the election of the Rt. Rev. Charles L. Slattery to the Episcopate in Massachusetts.

In 1914 he received his D.D. degree from Richmond College. From 1912 until he went to New York in 1923, Dr. Bowie was Chairman of the Social Service Commission of the Diocese of Virginia. He represented Virginia in the General Conventions of 1916, 1919 and 1922, and in 1917 was a member Joint Commission on Social Service. Dr. Bowie served in 1918-1919 as a member of the Committee on World Commission on Faith and Order. In 1918-1919 Dr. Bowie served as Chaplain of Base Hospital 45, Toul, France. In 1926 he was selected as one of the preachers in England under the auspices of the Committee on Interchange of Speakers between America, Great Britain and France. Dr. Bowie was also Editor of *The Southern Churchman* from 1920 to 1924. He is the author of a number of widely read books, "The Children's Year," "The Master of the Hill," "Sunny Windows," "The Road of the Star," "The Armor of Youth," "Some Open Ways to God" and "The Inescapable Christ," from 1916 to 1927, and "The Master," published in 1928. In 1909 Dr. Bowie married Miss Jean Laverack, of Buffalo. They have four children.

In a letter written to the Rev. B. Janney Rudderow prior to the Convention the Rev. Berryman Green, Dean of the Virginia Seminary, gave his estimate of the fitness of Dr. Bowie to be Bishop Coadjutor of Pennsylvania. Dr. Green said:

RESULTS OF EACH BALLOT IN VOTE FOR BISHOP COADJUTOR

NOTE: In ballot columns "C" is Clerical vote, "P" is Parish vote.	First Ballot		Second Ballot		Third Ballot	
	C	P	C	P	C	P
Walter Russell Bowie	78	42	99	61	121	79
Howard Chandler Robbins	31	29	41	26	41	24
Francis S. White	29	8	17	5	6	..
Gilbert E. Pember	29	18	30	13	24	8
*T. Leslie Gossling	3	2	2	1	..	..
A. R. Van Meter	19	9	9	3	5	..
Harvey P. Walter	2	1	1	1	..	..
Henry W. Hobson	1	..	..	..	..	..
Robert Johnston	1	..	..	..	..	..
Samuel M. Shoemaker, Jr	1	..	..	..	..	..
Charles E. Tuke	..	..	1	..	..	..

* After second ballot, requested name be withdrawn.

"1. His educational training is almost the very best that can be had. He received the B.D. from the Virginia Theological Seminary, leading his class. He is probably the most brilliant student we have had here in the twenty-six years of my connection with the Seminary.

"2. He is a deeply spiritual man. The beautiful life of prayer in his home with his wife and children reminds one of the devotional spirit of the past at its best. I have known of the strength and peace he has given many of his brother clergymen in the quiet hour addresses he has given at clerical meetings. He has a rare power in quickening the spiritual life of others.

"3. He is an earnest and generous missionary. The case of Missions, both foreign and diocesan, is the thing nearest to his heart. I know this from watching him in his Parish work and in his appeals to his people.

"4. He is one of the five or six best preachers of the American Episcopal Church. He speaks with a charm of diction, a clear organization of material, and a warmth of color and feeling which I have found in few great preachers.

"5. He is, I am convinced, sound in his faith, and is thoroughly loyal to the Creeds—the Virgin Birth not excepted. I would not question his views on any article of the Creeds. His approach to Christian doctrine is prophetic and poetic; while his presentation of the fundamentals of the faith is more pictorial than dogmatic, I know his teaching reaches the same constructive result as the soundest dogmatic statement. He is well versed in theology, and he tests his teaching by it, though he does not always use the terminology of dogmatics."

(*Continued from page 110*)

lies so much in the realm, not of outward considerations, but of instinctive inward conviction, that I can only state it and trust you to understand. It was only five years ago that I left another parish and another city, with which almost all of my ministry had been identified, and came here to Grace Church in New York to face what I knew were considerable difficulties and a very large opportunity. I know that in these five years I have not rightly mastered the difficulties nor opened for this Parish the doors of opportunity which wait here for the Kingdom of God. I do not mean that a man is every likely to imagine that he has accomplished a finished work; but I do believe there are degrees of incompleteness from which one has not a right to graduate to anything beyond. This being true, I could not bring to you in Pennsylvania that conscience-free and whole-hearted leadership which your great Diocese deserves.

"I beg you to express to all the men who have welcomed me my deep gratitude and my prayer for every increasing blessing upon them and upon the Diocese. In these recent days I have met men whose vision and character have exalted my whole conviction of the meaning of the ministry; and whatever else may be the working of the Holy Spirit in this whole matter with its issues as yet unfulfilled, I know that that Spirit has brought me a new and humbling desire to work in such a way as to be more worthy of fellowship with such men.

"Faithfully yours,

"W. RUSSELL BOWIE."

BISHOP'S BRICKS FUND PRESENTATION SERVICE

Saturday, January 12, 1929, at 3.00 o'clock in the afternoon is the time to which Bishop Garland and all the boys and girls in the Diocese are looking forward, for that is when they are going to St. James' Church, Kingsessing, Sixty-eighth Street and Woodland Avenue, to attend the Devotional Service and to bring our Advent Offering for the Bishop's Bricks Fund.

Although this is called a Children's Service, it is hoped many of the older folks will come also. It will be a most interesting service and it will be also an opportunity to visit one of our oldest churches in the Diocese.

How to Get There

Out Woodland Avenue—Route 11 or Route 37, subway surface.

Route 12—Spruce and Pine Streets.

From North Philadelphia or down town—Exchange ticket; take subway at Thirteenth and Market Streets.

Route 7 (down Twenty-second and up Twenty-third Streets)—Transfer to Route 12 at Twenty-third and Catharine Streets.

West Philadelphia—Down Fifty-second, Sixtieth, Fifty-eighth Streets to Woodland Avenue; transfer to Woodland Avenue car.

By automobile—Down Cobbs Creek Boulevard to Sixty-eighth Street or to Woodland Avenue. From Chestnut Hill or Germantown—City Line to Sixty-third Street to Cobbs Creek Boulevard to Woodland Avenue.

The Offering will be used for the Children's Memorial in the Chapel to be erected on the Cathedral site.

1928 DIOCESAN RECEIPTS TO NOVEMBER 20

The receipts on account of the Missionary Fund for January 1 to November 20 were $273,436.25. Of this amount $146,933.67 has been sent to the National Council to be credited against our pledge of $185,000.00, leaving a balance of $38,066.33. The Diocese has also promised an additional $15,000.00 to the National Council if possible, and we have received cash and pledges toward this of approximately $12,000.00, leaving a balance of $3000.00 yet to secure.

In the Diocese against a Budget of $167,052.21 plus the overdraft from 1927 of $14,083.81, making a total of $181,135.82, we have received $113,225.12, leaving a balance of $67,910.70 yet to receive if the Diocese is to close the year without a deficit.

Statements have been sent to all Rectors, Treasurers and Accounting Wardens showing how they stand on the Treasurer's books as of November 20, and the balance expected before the books are closed for the year.

The Treasurer's books will be kept open until January 16, 1929, so that all receipts for 1928 may be included.

Parish and Mission Treasurers and Accounting Wardens are urged to forward all moneys they now have on hand and the balance can be forwarded before the books are closed.

Arthur V. Morton,
Treasurer.

Executive Office,
December 17, 1928.

Search thine own heart, what paineth thee in others, in thyself may be; all dust is frail; all flesh is weak; be thou the true man thou dost seek.—*Whittier.*

Clerical Changes in the Diocese

The Rev. Charles L. Fulforth has resigned as Rector of the Church of the Messiah (Port Richmond (Philadelphia), to retire from an active ministry covering a period of forty-six years, thirty-eight of which he served as Rector of the Messiah. His resignation took effect December 1. Mr. Fulforth is now living at 3822 Berry Avenue, Drexel Hill.

Mr. Fulforth was born in Germantown, December 14, 1857. His early education was in the Germantown Academy, and later at Racine College and Nashotah. He entered the ministry from St. Luke's Parish, Germantown. Ordained Deacon in 1882 and Priest in 1883, his early ministry was spent in Nebraska. In 1888 he became Rector of St. Mark's Church, Mauch Chunk, Pa., and two years later began his long Rectorship of the Messiah in Philadelphia. For many years Mr. Fulforth was active in the Diocese and, until 1920, served twenty-one years as Assistant Secretary and Secretary of the Convention of the Diocese.

The Rev. Herbert W. Jones, since 1926 Priest-in-charge of St. Barnabas Church, Kensington, on December 1 assumed the Rectorship of St. Matthias' Church, Nineteenth and Wallace Streets, succeeding to the vacancy created by the death of the late Rev. Samuel H. Wood. The Rev. Albert W. Eastburn, "Padre" of Philadelphia "Toc H," is serving as Priest-in-charge of St. Barnabas by appointment of the Bishop.

The Rev. Frank Goostray, Rector of St. John's Free Church, Emerald and Elkhart Streets, has resigned that charge to take effect January 17. On February 1 Mr. Goostray will take charge of Trinity, Coatesville, succeeding to the vacancy caused by the death of the late Rev. Addison A. Lamb.

The Rev. Francis A. Gray has resigned as Assistant at Old Trinity, Oxford (Philadelphia), and also his charge of the new Mission of St. Matthew in Northeast Philadelphia, and on January 1 becomes Rector of St. John's Parish, Kingsville, Md., in the Diocese of Maryland, with oversight of Trinity Mission, Long Green, Md. Mr. Gray's new Parish is about eight miles outside of Baltimore.

The Rev. W. O. Roome, Jr., formerly of the Bucks County Mission, on December 1, was appointed the Priest-in-charge of the new Mission of St. Matthew, continuing also to remain in charge of St. Andrew's, Somerton.

The Rev. Francis Henry Smith, Rector of All Saints, Fallsington, Bucks County, is assisting the Bucks County Mission in taking the night services at St. Paul's, Edgley.

The Rev. R. H. Flanagan, on December 31, relinquished his Rectorship of St. Luke's, Newtown, to become Secretary of the Society of the Nazarene.

The Rev. Henry R. Gummey, who has been elected Professor of Canon Law at the Philadelphia Divinity School, has resigned the Rectorship of St. James Church, Downington, to take effect February 1.

The Rev. George S. McKinley, Rector of St. Stephen's Church, Wissahickon, resigned his charge of that Parish as of December 31, to become Rector of St. Mark's, Honeybrook, Chester County, with oversight of St. John's, Compass.

The Rev. John K. Shryock, who resigned in October as Assistant at the Church of the Saviour, West Philadelphia, became Rector of Grace Church, Girard Avenue and Leidy Street, West Philadelphia, on December 1, succeeding to the vacancy caused by the death last summer of the Rev. William H. Haupt.

The Rev. John Panfil, who has been in the Diocese for some time on furlough, left the early part of December to return to his missionary duties among the Assyrians at Mosul, Irak, where he was assigned by the National Council in 1925. While in the Diocese during his furlough Mr. Panfil made a number of addresses describing the work at Mosul.

NOTE OF APPRECIATION

The Rev. John R. McGrory wishes to express through the columns of The Church News, his sincere appreciation to his colleagues, the Clergy of the Diocese, and others for their many kindnesses to his mother during her illness at the Episcopal Hospital. Their prayers, their thoughts and expressions of love in the form of cards and flowers contributed a great deal towards Mrs. McGrory's recovery and this trying experience was made brighter by their acts. Surely this means was the way the Master touched Mrs. McGrory and He revealed his love toward her in this way.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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Editorial Office—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

TWO PROBLEMS

Some of our wise men are beginning to protest against the modern American habit of calling every situation that confronts us a "problem." They think that the mathematical nomenclature is psychologically depressing to a large number of people, and that men are tired of hearing about the "problem" of this and the "problem" of that. No doubt the word is shamelessly overworked and we hate to wear it more threadbare, but it is difficult to imagine any term that would more exactly describe the plight of some of our churches in the center of the city. They certainly are "a perplexing question that demands solution"—which is the dictionary definition of a "problem."

And, strange to relate, the very movement that makes them a problem is producing another problem in the outlying districts, the problem of following with the Church's ministrations the population that has moved away from the central churches. Both these problems have been very vividly portrayed in two articles just published in the Diocese, one a pamphlet called "Building a City Church," by Rev. John Mockridge, D.D., Rector of St. James' Church, Twenty-second and Walnut Streets, and the other an article describing the work of the Germantown Convocation, written for the December number of The Church News by Dr. Caley, the Dean of that Convocation.

Dr. Mockridge has been forced for years to study conditions in the central part of the city as they relate to the Church because his own Parish is one of those that have suffered most from the exodus of our people to the suburbs. And we believe his hope that the pamphlet he publishes may prove a real contribution to the subject has been fulfilled; for he not only describes conditions and analyzes the problem, but has thought himself through the darkness to a solution which seems reasonable and practical.

His suggestions cannot be given here in detail, but should be read by all those who have wondered what is to become of our central city churches. In brief he proposes a new type of church, "a church that appeals not to a selected group of pewholders, but to city dwellers at large." It is to be no longer a family church, but one with special functions; the spiritual family doctor, the general practitioner, must give way to the specialist and the clinic in religion. To quote Dr. Mockridge again, "Its pulpit should carry messages of strength and help from men who, freed from financial and administrative tasks, have time for meditation, reading and study. In the field of religious music the City Church has special facilities. In religious education it makes trial of new methods, of lecture courses, study classes, group conferences. On its staff will be at least one man whose chief task is the making of personal contacts." If that last item means a specialist to advise people in moral questions, it would doubtless make a widespread appeal to many troubled souls who come into the center of the city every day on business.

But such an ambitious program demands money, much money, and there is no financial manna for a church in a deserted place in the city. This pamphlet wisely suggests that such churches must have endowments, and must get them before their parishioners have all transferred their allegiance to the suburbs. Certainly that is the only solution; for an endowment is like the bones of Elisha, it will make a dead parish live even when deserted by its friends.

It is interesting to note that Dr. Mockridge excepts from the central city parishes that are in danger Christ Church and St. Peter's. The future of these two Churches is assured for the same reason that many churches in the Middle Ages were enabled to exist in wildernesses; namely, that they contain sacred relics and are therefore always sure to be the mecca of pilgrims. Unfortunately the other central city churches, through no fault of their own, nor any lack of sanctity of their rectors or parishioners, contain no relics and make no sentimental appeal to the American people. They will have to make their appeal on their own merits, and will survive only if they can prove their usefulness in ministering to the spiritual needs of the population. We hope they can.

The other problem, as presented by Dr. Caley, is quite different and not nearly so difficult. It is largely the problem of foresight in watching trends of population and selecting suitable and strategic sites for new work. We hope everyone interested in the future of the Church will read Dr. Caley's description of the opportunities presented in this one suburban convocation, which can be duplicated almost exactly in the Chester Convocation, and to a certain extent also in the smaller Convocation of Norristown. Think of Bucks County alone, larger than the state of Rhode Island, and Montgomery County, one of the wealthiest strips of land on the globe, rapidly becoming almost as populous as a city. It is inspiring and challenging. Here the future offers no fears as it does in the center of the city, but only remarkable possibilities. We hope

that with the coming of a Bishop Coadjutor, whose attention will be given largely to church extension, we shall see great strides made in building for the future in this new territory.

DR. GRAMMER'S RECOVERY

Those who know him will rejoice to hear that Dr. Grammer, the Rector of St. Stephen's Church, has left the Episcopal Hospital, and has so rapidly regained his strength that he expects soon to resume his duties as Rector of the Parish. THE CHURCH NEWS congratulates him on his recovery and welcomes him back to active work in the Diocese, where he has been missed as much as in his Parish. Modern parochial life with its demand that the clergy give all their time and energy to managing an organization and keeping machinery running is rapidly depriving the Church of the services of such men as Dr. Grammer, the scholar and thinker and master of that finest of all the Fine Arts, the use of words to produce beauty and to convey ideas. We thank God for his recovery.

THE MANAGING EDITOR RETURNS

In spite of their Olympian infallibility editors are human and subject to all the ills that afflict other ordinary mortals. They eat and sleep, love and hate, get sick and get well like other folk. This we write apropos of our Managing Editor, the real maker of this magazine, who has recently returned to his desk after a serious illness. We are exceedingly happy to see him back in harness, and to know that he is gradually getting back to his normal condition. During his absence much of his work was done by Dr. Van Meter, the Executive Secretary of the Diocese, to whom we extend our thanks and appreciation. All the other members of THE CHURCH NEWS staff, and we are sure all our readers also, are glad to see you back, **Mr. Warnock!**

DECEMBER MEETING OF EXECUTIVE COUNCIL

The December Meeting of the Executive Council authorized that the books of the Diocese be closed for the year 1928 on January 16, 1929

Dean Caley, Chairman of the Department of Missions, reported that the agreement for the sale of the lot at Seventy-fourth Street and Briar Road, in the West Oak Lane Section, had been signed. He then presented the following resolution, which was adopted:

Whereas, Nobody seems to know who holds the Deeds of and the Titles to the Property belonging to some of the Missions of the Diocese, therefore,

Be It Resolved, That a Committee consisting of the Archdeacon, the Executive Secretary of the Diocese, and the Dean of the respective Convocation in which any given Mission is located, to be known as the Missions Property Committee, be appointed by the Bishop to secure the Deeds of the properties connected with the Missions of the various Convocations, and to transfer them to the Church Foundation of the Diocese.

This was carried.

The Council authorized the purchase of a lot in Yeadon if the site received the approval of the Bishop and a Committee of the Chester Convocation. The Rev. Charles Tuke has been very much interested in this effort, and his Parish at Lansdowne is the nearest one to this proposed mission site.

The mission at All Saints', Darby, having raised $3200, the Council requested the Treasurer of the Church Foundation to pay $1800 from the Church of the Evangelist Fund to complete the liquidation of the mortgage of $5000 on this mission.

The basis of the division of funds for the next year was arranged for in the following resolution:

"Resolved, That the basis of division of divisible funds between the Diocese and the General Church be fifty-fifty. When this basis produces a sufficient amount to pay the budget of the Diocese, all the divisible funds in excess will be forwarded to the National Council toward the amount of our apportionment; viz., $229,000."

The Bishop was authorized to appoint a Committee on the Diocesan Ownership of Mission Properties, to report what plan shall be followed when the Diocese decides to sell all or part of said property and how the proceeds of the sale are to be used. This was carried.

After some discussion, the Property Committee was authorized by the Council to make the changes in the library of the Church House suggested by the Committee of the Diocesan Woman's Auxiliary.

It being the general consensus of opinion that the October Convention had not been able to give careful attention to the proposed sale of the Church House, a Committee was appointed to report to the Executive Council and later to the Diocesan Convention about this matter.

The Council adjourned to meet on Thursday, January 10.

FEDERATION OF CHURCHES TO OBSERVE ANNIVERSARY

The Philadelphia Federation of Churches is planning to observe the twentieth anniversary of its organization in February, 1929.

A program of wide scope and much interest has been worked out in which the fullest opportunity is given for wholehearted co-operation by representatives of the affiliated groups.

Representatives of the Diocese of Pennsylvania, eighteen members in all, are serving on the various committees. These committees and the representatives of the Diocese are as follows:

On Theological Library, to be established in Commemoration of the Twentieth Anniversary of the Federation, for the use of all the Clergy of the city and vicinity, William White, Miss K. D. Hagy and the Rev. James Alan Montgomery; Committee on a Study of the City to encourage city-wide visitation, Charles Cain, William W. Finn, the Rev. L. N. Caley, and the Rev. John E. Hill; Committee on Publicity, Miss Sarah D. Lowrie, Rev. Percy R. Stockman, and the Rev. George H. Toop; Committee on Laymen's Dinner, Edward H. Bonsall and Reynolds D. Brown; Committee on Church Attendance, Rev. George W. Lamb, Rev. R. J. Morris and the Rev. A. R. Van Meter; Committee on Pulpit Exchange, Rev. Charles B. Dubell, Rev. Granville Taylor, and the Rev. L. C. Washburn.

A Laymen's Dinner has been planned for Thursday, February 7, at which time the Rev. Robert E. Speer will be one of the speakers. On Sunday, February 10, it is planned to arrange for an Exchange of pulpits within each of the wards of the city.

The fellowship, indicated by the number of representatives of the many different religious groups serving on the various committees for this anniversary, is itself an indication of the value of the Federation movement.

THE BISHOP DEDICATES ST. MARY'S NEW PARISH BUILDING IN CHESTER

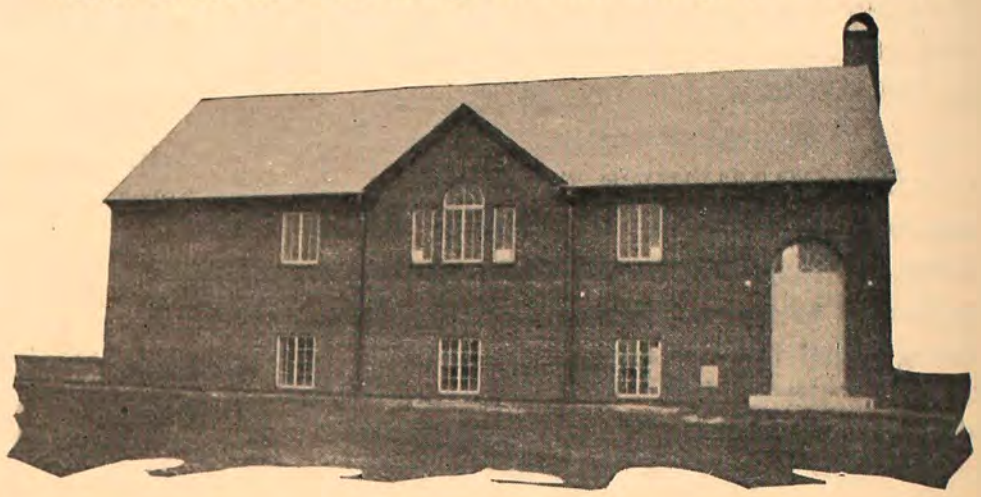
Bishop Garland officiated at the dedication of the new home of the colored congregation of St. Mary's, Chester, Pa., on Thursday night, December 6. It was the first service in the new building, which is located on the ground at Seventh and Edwards Streets, that the congregation itself purchased. Completion of the Parish building, a cut of which accompanies this article, marks another step in the development of the missionary work of the Diocese as a result of the Diocesan Campaign for Missions and Institutions, and provides the Mission with much-needed equipment for its expansion.

The dedication service was combined with confirmation, the priest-in-charge, the Rev. Arthur C. Moore, presenting a class of seven to the Bishop. In the dedication sermon, preached by the Bishop, he urged faithfulness and loyalty to the principles of the Christian calling. In connection with the dedication there was a program of special services extending over the period December 6 to December 16, inclusive.

"Community Night," which brought together in the new building representatives of various schools, clubs and associations, was celebrated on the night following the dedication. On Sunday, December 9, the first service of the Holy Communion was celebrated by the Ven. Henry L. Phillips, Archdeacon in charge of Colored Work, who also preached and unveiled a tablet erected in appreciation of the fifteen years of service rendered by Deaconess Mabel M. Adams at St. Paul's Church and St. Mary's Mission and in memory of her sister Halle. The Rev. E. C. Young, Vicar of Phillips Brooks Memorial Chapel, Philadelphia, preached at the night service. The ten day's celebration closed on Sunday night, December 16, the Rev. E. S. Thomas, of St. Barnabas Church, Germantown, preaching at the morning service, and the Rev. Francis M. Taitt, Rector of St. Paul's Church, Chester, and Dean of the Chester Convocation, preached the sermon at the night service.

The new home of the Mission is of brick construction. It was designed by Wilson Eyre and McIllvaine, architects, and the builders were R. C. Ballinger & Co. The Bishop, in congratulating the architects and the builders, stated it was the most complete moderate price Parish building in the Diocese. The first floor is fully equipped for Parish activities, and the second floor is likewise fully equipped for Church services.

New Parish Building of St. Mary's, Chester



DEDICATE PARISH HOUSE OF TRINITY, COLLINGDALE

The new Parish House of Trinity Mission, Collingdale, was dedicated on the First Sunday in Advent, December 2, at the 11 o'clock service, in beautiful weather. The Rector, the Rev. Henry Davies, Ph.D., was assisted by Archdeacon Bullitt and the Rev. Percy Stockman, Secretary of the Seamen's Institute of Philadelphia. The vested choir, preceded by a crucifix, sang the opening hymn, "The Church's One Foundation," after which the dedication took place.

After a brief statement by the Rector, setting forth the purpose of the service, prayers of benediction and thanksgiving were said, concluding with the blessing which was given by Archdeacon Bullitt. The choir then sang Tours' "The Pillars of the Earth Are the Lord's" as an introit. The Communion Service, by Woodward in D, followed. Archdeacon Bullitt, in the unavoidable absence of the Bishop, conveyed a message of congratulation and encouragement, recalling how, when he was Rector, of St. Stephen's, Clifton Heights, Trinity Mission seemed a forlorn hope, but had steadily grown to larger things. While the outlook was now brighter, there must be no let-up in the fight against a merely material ideal of civilization as all-sufficient. We must bear witness to "the things of the Spirit" as necessary to the complete ideal. The Rev. Percy Stockman preached an excellent sermon, striking the missionary note in no uncertain way and emphasizing the need of spiritual vision and consecration in the work of the Church. His message made a deep impression both for its appropriateness to the occasion and for its earnestness in pointing the way of Christ.

The offertory anthem was Spohr's "How Lovely Are Thy Dwellings Fair," and was beautifully sung, solo parts being taken by Mrs. Fred. Hunlock and Miss Dorothy Morris. Mrs. Henry Davies presided at the organ. The congregation, which was larger than usual, departed feeling that a new milestone had been passed and that the Spirit was leading them forward to "greater things than these," in which all the friends of the Mission will join. The Rector announced that one of the chief tasks of the Advent season would be the Every Member Canvass, in which he asked the hearty co-operation of the people.

ALL SAINTS, DARBY, FREED OF $5000 MORTGAGE DEBT

Last month All Saints Mission property in Darby was relieved of a burdensome mortgage for $5000 which had been standing on the property for about seventeen years. The mortgage was lifted by money which the Mission congregation had been setting aside for that purpose, amounting to $3200. The balance of $1800 was supplied through the Church Foundation, representing income from the money derived from the sale of the old Church of the Evangelists, Catharine Street near Eighth, Philadelphia. When the Church of the Evangelists was sold it was with the understanding that the income from the proceeds of the sale was to be used to relieve missions in the Diocese of indebtedness. Upon notice that there was $1800 available in the Fund, the Bishop directed it be designated to wipe out the mortgage on All Saints.

CHEERFULNESS

If you'll sing a song as you go along,
You'll see that the singing will make you strong.
And the heavy load and the rugged road
And the sting and stripe of the tortuous goad
Will soar with the note that you set afloat;
That the beam will change to a trifling mote;
That the world is bad when you are sad,
And bright and beautiful, when glad.

—R. McLain Fields.

The Bishop Dedicates New Polish Mission in Conshohocken

In a property formerly occupied as a brewery the new Polish Mission of Holy Trinity has been organized in Conshohocken in the Convocation of Norristown. Bishop Garland, on November 25, officiated at the dedication of the old brewery property to its new use. On December 6, the Rev. Ambrose Baczewski, formerly a priest in Poland in the Roman Catholic Church, was admitted to the ministry of our Church by Bishop Garland, and has been appointed in charge of Holy Trinity Mission.

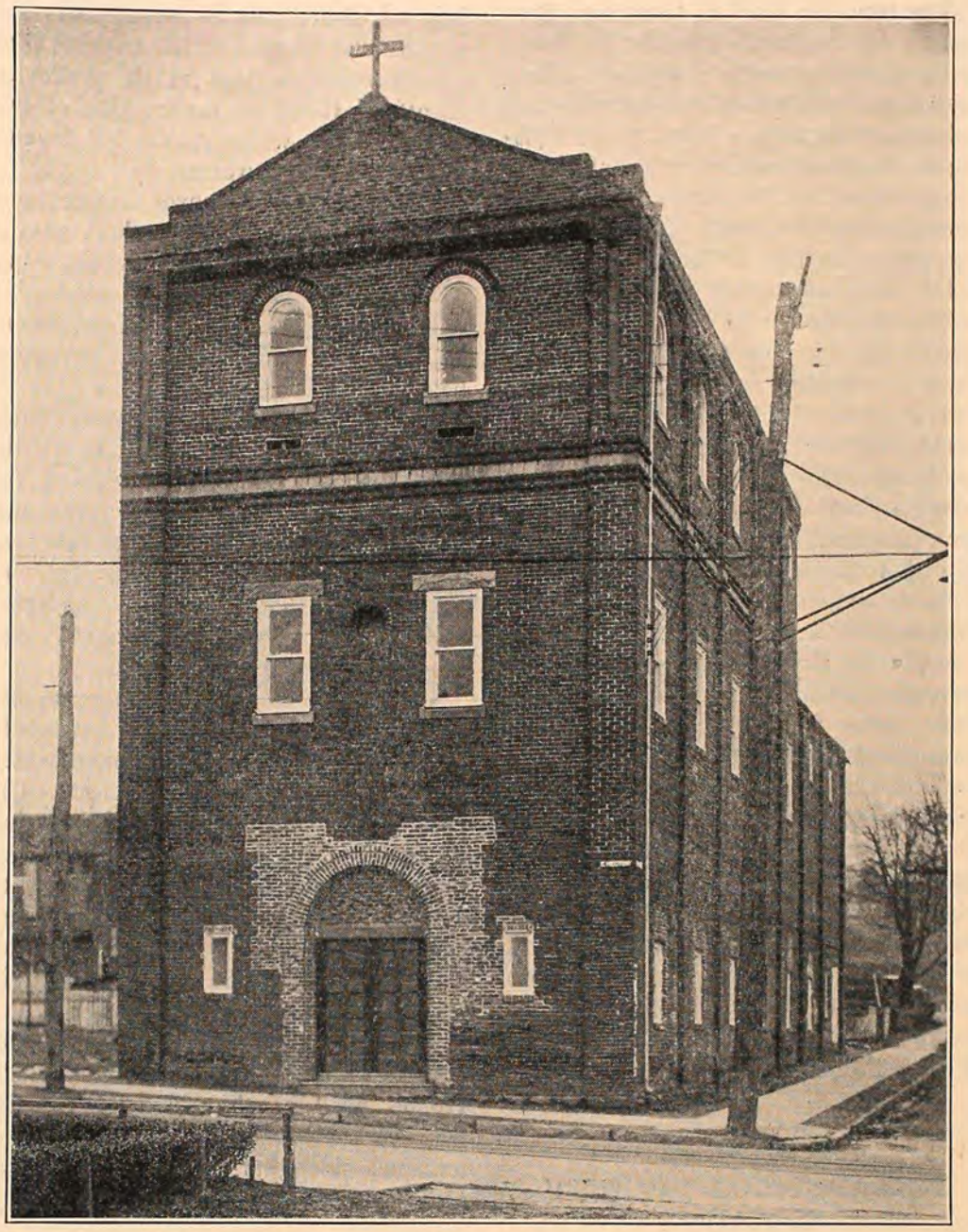
Development and organization of the new Polish Mission in Conshohocken and the acquirement of the old brewery building to be the home of the congregation, are largely the result of the missionary labors of the Rev. Edward Baczewski, in charge of the Polish Mission of the Holy Redeemer in the Port Richmond section of Philadelphia, and who has been ministering to the Poles who have been using St. Stephen's, Wissahickon. Many of the latter have been coming to St. Stephen's from Conshohocken.

About a year ago Mr. Baczewski began to look for a building in Conshohocken. In the meantime the Rev. Ambrose Baczewski, his brother, became associated with him in the work among the Polish people in Conshohocken. Opportunity came to Mr. Baczewski to acquire the old brewery, and through the aid given him by Mr. Maurice J. Crean, a vestryman of St. Thomas, Whitemarsh, and Mr. James M. Hazlett, a vestryman of St. Paul's, Fifteenth and Porter Streets, Philadelphia, he was able to finance the purchase of the property. Through his own efforts he was able to negotiate additional personal loans until a total of $20,700 was obtained by him, all of which was used to put the property into condition for the immediate uses of the Mission.

The building is located at the corner of Hector and Jones Streets, on a lot 90 by 120 feet. It is three stories in height and has a frontage of 30 feet and a depth of 100 feet. The ground floor is used for meetings and various mission activities. The second floor is set aside for religious services, and the third floor for Sunday School.

There are now seventy families cared for by the Mission, with a total of about 400 people. The average attendance at the services has been about eighty. According to the Baczewski brothers, there are splendid opportunities for the Mission to develop.

At the dedication, on November 25, clergy taking part in the service included Archdeacon James F. Bullitt, in charge of the work among the foreign born; Rev. Stanley R. West, Dean of Norristown Convocation and Rector of Calvary Church, Conshohocken; Rev. John B. Panfil, now representing the National Council in Mosul, Irak, and formerly of Holy Redeemer Polish Mission, this Diocese; Rev. Joseph O. Pienionzek, of the Advent (Polish), Philadelphia; Rev. M. Lawnicki, Rector of the Polish Old Catholic Church, of Camden, N. J.; Rev. Daniel Soltynski, of the Russian Church, and the two Baczewski brothers. Ministers of other communions in Conshohocken were in the congregation.



Home of Holy Trinity Mission (Polish), Conshohocken.

ST. GEORGE'S, VENANGO

The construction of the first floor of the new Parish House of St. George's Mission, Venango, was finished a few months ago and the building is now in daily use. This much needed equipment has stimulated interest in every department of this Mission's work.

During the past year, the following memorials were given and contribute greatly to the improvement of the interior of the Church building:

A brass Altar Cross, in memory of her grandparents, by Miss Irene E. Gerlach; a stained glass window, in memory of Mr. Bernard J. Karcher, former Secretary and Treasurer, by the congregation; a stained glass window in memory of Mrs. George E. Sladen, wife of a former lay reader of the Mission, by the congregation; a stained glass window, in memory of Mrs. Louisa Blum Bechole, by her children; a brass alms basin, in memory of Mr. and Mrs. Henry A. Bostock, by their children.

In addition to these improvements, the exterior of the Church has been painted and a concrete pavement laid along the entire front of the church property, facing Venango street.

The furnishing of the new Parish House was made possible through the generosity of the Woman's Aid of the North Philadelphia Convocation.

The great secret of making the labor of life easy is to do each duty every day.—*Marsten.*

DR. GRAMMER CONVALESCENT

The Rev. Dr. Carl E. Grammer, Rector of St. Stephen's Church, is recovering rapidly from a prolonged illness that began in England last summer and culminated in an operation in the Episcopal Hospital, early in the fall. For the past ten days Dr. Grammer has been convalescing at Atlantic City and hopes shortly to be able to resume his work.

Dr. Grammer sailed for Europe last July and intended to remain abroad to attend the Modern Churchman's Congress in England and the Liberal Conference at Cambridge before sailing for home. He was deprived of his purpose by being required to enter a London hospital immediately before either of the conferences convened, and was forced to undergo a slight operation there to prepare him to return to this country.

While in the Episcopal Hospital he was the recipient of hosts of good wishes from friends in the Diocese and throughout the country where his work for the Church in this city is known. Few days during his convalescence passed without visits from friends among the clergy and acquaintances whose thoughtfulness greatly aided his recovery. It is earnestly hoped he will be able to return to his work as soon as his health permits and contribute of the fulness of his powers to the building of Christ's Kingdom.

PHILADELPHIA DIVINITY SCHOOL

A "Quiet Day" was conducted for the students of the Philadelphia Divinity School on Thursday, December 13, 1928, in the Crypt of St. Andrew's Chapel, the leader being the Rev. Professor Addison A. Ewing.

The Meditations stressed the thought of the Incarnation leading on to the idea of "Christ-Sharing,"—to the need of examination and to the sense of Vocation.

A Christmas Concert was given by the A Cappella Choir of Philadelphia at St. Andrew's Collegiate Chapel of the Philadelphia Divinity School on Tuesday evening, December 18, 1928.

The Students' Association of the Philadelphia Divinity School held the Annual Christmas supper in the library of the School on Thursday, December 20, 1928.

The Midwinter meeting of the Governing Boards of the Philadelphia Divinity School and the Midwinter Service and Banquet of the Associate Alumni will take place on January 22, 1929.

The Church Club Annual Dinner

One of the most interesting gatherings of Churchmen in recent years was the Annual Dinner of the *Church Club of Philadelphia,* held at the Bellevue-Stratford Hotel, on the evening of December 5, at which about 100 laymen and clergy were present.

Mr. Reynolds D. Brown presided, and before introducing the speakers gave a brief résumé of the many developments of interest to Churchmen in connection with Inter-denominational Conventions down to the recent General Convention held in Washington.

Bishop Garland spoke with some earnestness about the election of the next Bishop Coadjutor, scheduled for December 18. The Bishop mentioned that the two principal difficulties that he had heard regarding the appointment were: First, that the Bishop Coadjutor had too much to do, and, secondly, that he did not have enough to do.

The Bishop emphasized the point that he had no personal selection but would work in harmony with any man which the Convention saw fit to elect. The Bishop also touched on the connection of State and Church and pointed out that the business of the State was to legislate for the physical, social, and educational welfare of the people, and that the Church was also interested in all three, plus spiritual development.

The real entertainment of the evening was the address by the Rev. G. Warfield Hobbs, head of the Publicity Department of the National Council. His interesting sidelights of his personal experience and contacts, particularly with enthusiastic business men, had most of the guests holding their sides with laughter. However, he pointed out that it was the Church's right to receive its full share of the talents of its members in the conduct of Church affairs.

A most interesting and enlightening address followed by Bishop Nichols, of Kyoto, Japan, upon the almost insurmountable difficulties which the Church has had to face and overcome in its establishment among the people of Japan. From three native clergy forty years ago, the Church is now represented by 250 clergy, 200 of whom are natives, administering to 33,000 Christians in ten Dioceses covering the entire Empire. Bishop Nichols pointed out, however, that the time was far distant before the Church could expect to be self-supporting in Japan, due largely to the tremendous area to be covered in many rural sections in which the link was still very weak and which must be maintained by outside support, both personal and financial.

The guests were then treated to a frank talk by Judge E. O. Lewis, of St. Paul's, Overbrook, whose activities in the Philadelphia Grand Jury investigations are being watched with interest over the entire country. Every one who heard Judge Lewis unburden his soul for the first time since the investigation started must have been impressed by the tremendous self-sacrifice in the work which he is doing for the good of the community. Judge Lewis stated that his greatest handicap was being "burdened with the sense of duty." Although a lawyer for many years, he felt that as a Judge, he was far more interested in justice than the law. In the wholesale disregard of the liquor law by individuals, he held the members of Clubs to be largely responsible. Judge Lewis stated that he had been besieged on all sides by people wanting him to give up the fight, stating that it was futile. He stated frankly that he believed "when we stop fighting what is wrong, we might as well close the Churches." While Judge Lewis stated we could not expect the elimination of all vice, at least the investigation would encourage the honest and serve to bring to light the extent of the corruption, which even he himself had never before realized. Judge Lewis concluded his stirring address by pointing out the futility of expecting our poorly paid officials, overburdened with administration duties, to plan intelligently for the future, which would require a staff of trained experts with constant application to solve. The remedy, Judge Lewis stated, was a radical departure from the present system of political government, changing every four years, and substitute a management government of experts trained in their particular line, who would remain in office as long as they were honest and efficient.

226TH ANNIVERSARY OF ST. PAUL'S, CHESTER

On January 27 this outstanding Parish of the Diocese, of which Dean Taitt has been the Rector for many years, will celebrate the 226th Anniversary of its parish life. One year St. Paul's had quite an elaborate and helpful celebration of its 225th Anniversary. The celebration this year will not be quite so elaborate, according to the announced plans, but it is felt that so venerable a Parish should signalize each passing year by some celebration. A cordial invitation is extended to all to be present and take part at the anniversary.

Doctrines are but highways which lead to God.

Diocesan Assembly of Brotherhood of St. Andrew Annual Meeting in St. Luke's Church, Kensington

Between ninety and one hundred men attended the annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew on the night of St. Andrew's Day. The Philadelphia Assembly meetings are usually much larger than this, but the night was a rainy one and the Church—St. Luke's in Kensington—several miles out on the Frankford elevated.

It was one of the best meetings held in many months. The Rev. William J. Hawthorne, Rector of St. Luke's, welcomed the Brotherhood at the service in the Church at 5.30 and the Rev. Dr. John R. Hart, of the University of Pennsylvania, Chaplain of the Assembly, made one of his inspiring addresses. Frank H. Longshore presided at the organ.

The supper tables were in the form of a St. Andrew's cross, appropriately decorated, and at the close of the supper President Percival H. Granger called upon several for brief comments on the recent Washington Convention, among those responding being Mr. Longshore (Good Shepherd, Kensington); Forrest Supplee, George Sladen and Haydon O. Merrill (the Saviour, West Philadelphia); Walter Miller Kalmey (Epiphany, Sherwood), and Edwin Marchand (Trinity, Ambler). Edward R. Longstreth (Christ Church, Media) moved a vote of thanks to the ladies who provided the supper.

In the large Parish room President Granger made his annual report to the Assembly, Mendelson Meehan acting as secretary of the meeting. Mr. Granger reported on the important events of the year, including the five really Big Meetings scattered over ten months, as well as unusually good meetings of the Juniors of the Diocese. In the Lenten visits made by Brotherhood leaders to various Parishes, fifteen new Parishes have been reached in addition to those visited last year. Three Senior Chapters and one Advanced Junior Chapter have been organized. Mr. Granger referred to the ordination of Secretary Kepler, of the Assembly, and to the good work carried on by Mr. Charles Cain, Executive Secretary of the Assembly.

The General Secretary was present. Mr. Palmer, speaking upon the "The Ten-point Chapter Standard," said that one great need of many Brotherhood Chapters is a definite and practical program of service. The Ten-point Chapter program offered by the National office, he said, provides for this need. It was suggested that each Chapter get one of these charts, hang it up in the Chapter meeting room, mark off the points already attained, decide upon some one point which is needed and is practicable for them, and add this to their Chapter program at once; later on adding other points until they reach the full standard.

The Rev. Stanley Wilcox, of St. Paul's Memorial Church, South Philadelphia, spoke on "Courage, Wisdom and Faith," and the Rev. Dr. William B. Beach, of the Church of Our Saviour, Jenkintown, made an exceedingly practical address upon managing the Brotherhood, its Chapters and Assemblies. Both Dr. Beach and Mr. Wilcox have well-organized and well-working Chapters of the Brotherhood and they know whereof they speak.

Officers for the ensuing year were re-elected as follows: President, Percival H. Granger (the Saviour Chapter); Vice-President, Rodney T. Bonsall (St. Matthew's); Treasurer, Alexander F. Williamson (Holy Trinity); Secretary, John W. Lord, Jr. (St. Peter's, Germantown). The Rev. John R. Hart, Jr., Ph.D., of the University of Pennsylvania, was re-appointed Chaplain, and Mr. Charles Cain (St. Stephen's, Wissahickon), continues as Executive Secretary of the Assembly. In addition to the above-named officers, there are nineteen other members of the Executive Committee, which meets monthly in the Board Room of the Central Y. M. C. A., with an average attendance of fifteen members. There are in the Diocese 30 active Senior Chapters, 4 Advanced Junior Chapters and 9 Junior Chapters, a total of 43.

GIFT OF SILVER ALMS BASIN TO ST. CLEMENT'S

A very handsome silver Alms Basin has been given to St. Clement's, Philadelphia, by Mrs. Thomas Williams, and was used for the first time on St. Clement's Day. It was made by The Gorham Company, and is a very lovely piece of work. One of its great beauties is the medallion of St. Clement, which pictures the Saint contemplating the Lamb of God. It is a great addition to our list of treasures, and we are most grateful and appreciative of this exquisite gift.

A pair of three-branch candlesticks also are being made for use in the Crypt Chapel as Bier Lights. They are the gift of Judge and Mrs. Charles Van-Dyke-Joline and in memory of their daughter, Alice Powell. They are being made by one of the Parish boys, Henry Schell Hagert, whose iron work is attracting wide attention.

CHURCH OF THE ADVENT, HATBORO

Members of the Church of the Advent have long been looking to the erection of a Parish House adjoining the Church building, and each year the growing needs of the congregation have added to the urgency of such a convenience. With the inauguration of the Diocesan Campaign by Bishop Garland, this desire began to take definite form, and the Diocese has now co-operated in a substantial way, and the erection of such a building is soon to be begun.

After very careful consideration by the local and Diocesan authorities, the firm of Heacock & Hokanson, who erected the Church building, was engaged to prepare suggestive plans, which have now been approved.

The building will be of stone, matching the Church as far as possible; will face Byberry Avenue, running back some distance to the rear, and will be about 65 feet in length and 35 feet wide, connected with the Church by means of an attractive open stone cloister, with a room for office and other uses. The main building is arranged with an auditorium to accommodate some 200 people, and a balcony seating a number more; a suitable rostrum; several ante-rooms for Church School and Committee uses; a well-equipped kitchen; and an attractive second floor room facing Byberry Avenue, for the use of the women at their missionary and sewing meetings. A basement room of fair size is designed for the use of men; comfort rooms are provided; and a heating system of sufficient size to eventually take care of the Church building, thus making a central plant for the Church and Parish House.

The acquisition of a parcel of ground at the rear of the Church property enables the placing of this building further to the rear, giving delivery entrance at that point, and leaving an attractive frontage on Byberry Avenue. This provides also ample space for the eventual enlargement of the Church, and room for a rectory at a later date.

The present rectory property on Moreland Avenue will be disposed of, and after this is done, a house for temporary use will be secured until the newly purchased property has been developed, when a permanent rectory will be added on the Church property.

Contract has been awarded to the firm of Stahl & Walton, Willow Grove, and work has now been begun. The building is planned to be ready for occupancy in the early spring.

A complete set of altar cloths and dossels, very handsome and in excellent condition, was recently presented by St. Paul's Church, Chestnut Hill.

DIOCESAN NORMAL SCHOOL

The Second Semester of the Normal School will commence on January 10, 1929.

Many of the Standard Courses will be repeated, but a number of new subjects will be offered—for example:

"The Period Between the Testaments" (a study of the Apocrypha).

"A Study of the Prophets."

"Christian Social Service."

"An Elementary Course in Teacher Training," and two "coaching classes" for various grades.

The Rev. John Lowry Hady, Rector of Gloria Dei, who will present "The Pupil," and Mr. George Bedinger are welcomed to the school as new members of its growing faculty.

Mr. Bedinger, who is Executive Secretary of the Public Charities Association of Pennsylvania, will conduct a class in Christian Social Service, using as a text book "Building the City of God," by Harold Holt.

The Rev. Paul Micou will be the Instructor in "Christian Doctrine."

"The Book of Common Prayer," with especial emphasis on the changes finally adopted, will also be studied as a subject required by students seeking the Diploma of the National Accredited Teachers' Association.

The First Semester of this year had an enrollment of 170 persons, a considerable gain over the First Semester of last year.

Registrations and requests for further information may be made to the Director of Religious Education, Room 30, Church House.

TEACHER TRAINING CLASSES

Monthly Teacher Training Classes are being held under the auspices of the Department of Religious Education in four Parishes of the Diocese,—Church of St. Simeon, Church of the Covenant, Calvary Church, Germantown, and Christ Church, Germantown.

At St. James the Less a weekly class was held during the fall.

The Department stands ready to assist in the arrangements for similar classes in other Parishes.

FOR LENTEN READING

Books for Lenten reading at greatly reduced prices, will be on sale at the Church House, 202 South Nineteenth Street, Philadelphia, on Educational Day, Thursday, January 24, from 10 A. M. to 5 P. M.

A number of good books by well-known authors will be on sale for 25 cents, 50 cents and 75 cents, because they are shop worn.

"Parish Visitation" in St. Barnabas, West Philadelphia, is Held in Place of Every Member Canvass with Splendid Success

Among reports received from a number of Parishes in the Diocese of the results of their Every Member Canvass, up to the time of going to press, a most interesting account comes from St. Barnabas Church, Sixty-fourth Street and Haverford Avenue, Philadelphia, where the Rev. Henry Stuart Paynter, formerly of St. James, Bristol, recently assumed the rectorship.

In this Parish the Canvass was known as a "Parish Visitation." Its aims were to increase the spirit of fellowship among the people; to complete a census of the Parish; enlist new people as worshipers and workers and finally to learn from the people what might be expected from them in the way of systematic offers for the support of the Parish Budget and the Missionary Quota for 1929.

As an outcome of the "Parish Visitation" new worshipers and recruits for the Sunday School were enlisted; also additional workers in the Parish organizations. Financially, the outlook for 1929, compared with envelope offerings in 1928, promises an increase of about one hundred per cent. It is expected that the Parish will be able to depart largely from its former method of depending upon suppers, entertainments, fairs, etc., for the financing of current expenses. With the Sunday School Lenten Offering, Advent Offering, Thanksgiving Day Offering and the contributions in the red side of the weekly envelopes the Parish expects to easily meet its Missionary Quota. New courage and confidence has come to the people, and a new interest and enthusiasm, which are manifest in the increased attendance at the regular services of the Church.

In the carrying out of the plans for the "Parish Visitation" the Lay Chairman was Mr. Samuel H. Corson, Secretary of the Vestry, who worked side by side with the Rector throughout the campaign. Outside help was called in to assist in arousing enthusiasm and suggesting details of method. At a preliminary meeting of the Finance Committee early in November, Rev. A. R. Van Meter, Executive Secretary of the Diocese, gave valuable counsel in laying the foundations for the campaign.

Three days before the canvass began, the Rev. Franklin J. Clark, of the Church Missions House, New York, met with the canvassers and sent them forth to their work full of enthusiasm. The President of Temple University, Charles E. Beury, also visited the Parish during the period of preparation and took the time usually devoted to the sermon on the first Sunday morning in November. Dr. Beury had just returned from General Convention, and this recent experience, as well as his wide experience as a world traveler, especially in missionary lands, gave him a world-wide outlook which went far in arousing the Missionary interest of the congregation.

The actual work of the "Visitation" was carried on by nine captains and twenty-seven other workers—men and women, enlisted from the membership of several of the active organizations of the Parish.

Careful preparations were planned and carried on for a month before the visitors were sent out. Every Sunday in November the sermons were devoted to this preparation. On the first Sunday of the month the sermon topic was The General Missionary Work of the Episcopal Church; second Sunday, Missionary Work in the Diocese of Pennsylvania; third Sunday, Parochial Activities; fourth Sunday, Stewardship.

Three letters were sent out at intervals of one week, explaining the purposes and aims of the "Visitation." With each of these letters from the Rector and the Lay Chairman was sent a Missionary pamphlet. The last one enclosed a financial statement for the last twelve months, and a Budget for 1929.

CONFIRMATIONS, NOVEMBER 28, TO DECEMBER 23

Nov.		
28.	Nativity Chapel, Germantown	5
30.	Redeemer, Andalusia	9
Dec.		
2.	St. Martin, Oak Lane	11
	Holy Nativity, Rockledge	9
6.	St. Mary, Chester	7*
	Bishop's Chapel (For St. Mark, Phila.)	1
7.	St. Giles, Stonehurst	13
9.	St. Martin, Chestnut Hill	19
	Ascension, Rhawnhurst	13*
12.	St. John Baptist, Germantown	14
13.	St. Barnabas, Germantown	12
14.	St. Timothy, Roxborough	9
	University Hospital, for St. David, Radnor	2
16.	Emmanuel, Holmesburg	19*
	St. Luke, Germantown	20
20.	St. David, Manayunk	14
23.	St. James the Less	35
23.	St. Peter's, Germantown	25*

(Includes 2 for St. Thomas, Whitemarsh.)

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* 1 received.

MORE THAN 150 PARISHES FILED REQUESTS FOR MISSIONARY SPEAKERS

Response of our parishes to the offer of the National Council to supply missionary speakers during the post period of General Convention, while many of those in attendance on the General Convention were available, proved too large an order.

In reply to the request sent the parishes through our Diocesan Field Department to file applications for speakers there was received 152 requests for speakers. The National Council Speakers' Bureau was apparently astounded at the number asked, and said such an order had never been heard of before and it was impossible to fill the requests, explaining it had to spread its few speakers all over the Eastern United States.

The House of Bishops was appealed to and a number volunteered to come to the Diocese. The result was that on October 28 there were seventeen Missionary Bishops and eleven other missionary speakers who supplied various parishes with speakers. Since the Field Department has been able to supply seventy-five parishes, and the Department is continuing to make every effort to supply all parishes who may desire a missionary speaker.

In supplying missionary speakers the Field Department had the co-operation of a number of our own clergy and representative laymen. Included in those who have given of their services are the Rev. Malcolm E. Peabody, Rev. A. R. Van Meter, Rev. Gilbert E. Pember, Rev. Francis B. Barnett, Rev. Percy R. Stockman, Rev. John Shryock, Dr. William H. Jefferys, Mr. Samuel F. Houston and Dr. Charles E. Beury.

HISTORY IN THE MAKING

The first service was held in the Choir Robing Room of the Chapel of the Resurrection, Mayfair, on Sunday, December 23, at 4 P. M., by the Rev. Sydney Goodman, minister in charge, assisted by Messrs. John C. Roak, Carl Mintzar and Wm. A. Quindlen, Saul Ballam, Fred Buckner and several of the Choir and Sunday School teachers and scholars.

Just the Creed and some Prayers, several hymns and a few words by the Minister in charge and the Benediction and the Christmas Spirit—and so the first service concluded. A short service will be held every Sunday until the building is completed.

Kind words are the music of the world. They have a power which seems to be beyond natural causes.—*F. W. Faber.*

The Child of Bethlehem

'MID quiet stillness of the night,
We hear an infant cry,
Across the path of centuries
It comes to passers by;
A little child is calling
And pleading for our love,
E'en as our infant cry goes up
To our dear God above.

O little child we take Thee up
And press Thee to our breast,
Come nestle close, abide with us
And we'll be richly blest;
Be Thou ever part of life
And round our heart entwine,
Kindle in us that gift of love
That filled Thy life Divine.

In awesome gloom of afternoon
We hear a rending cry,
And lo! it pierces through the dark
And reaches Heaven on high;
At the cross we kneel before
That Man of Sorrows there,
Who gave His life for love of us
That His life we might share.

O little child we hear Thy call
Come nestle in our heart,
Man of the Cross, come hold us close
And never from us part;
Give us ever growth in grace
To love our fellowmen,
To bear our cross and follow Thee
Thou Child of Bethlehem.

Lord, hear Thy children as they cry
Like infants in the night,
We're always safe in Thy dear hands
Until the morning light;
Day by day guide us with love
Until we are full grown,
And hear the last great Christmas call
To kneel before Thy throne.

Thomas J. Garland

The Bishop's House
Philadelphia
Christmas, 1928

On Sitting Down to Read "Marco Millions" Once Again

An Epiphany Meditation

By the Rev. John Lowry Hady

It is characteristically human not to allow the "given" in life to obscure the "promised." Childhood and youth instinctively rebel against the small-hearted philosophy of "half a loaf is better than none." Life seems unmistakably to have promised better than that, and it were cruel sin to have checked completion, perhaps only by denying expectancy its rights. To get but halfway to the goal, that were inconsolable pain unless tomorrow we may finish the promised journey. To the childish heart it were death to let the twin lights of promise and expectancy go out.

In later years with minds disciplined by experience, mayhap having learned but too well our own littleness and impotency, we come to accept it as a hard fact that our wishes and expectations are by no means the final measure of the universe and that intensity of desire is not always the measure of compelling power. No longer do we expect to get our heart's desire by crying for it unless we are one of those cases in which the habits of infancy hold over into years that should have left them behind. We know now that human development is a process of transformations in which we must continually abandon childish things for ways of life and modes of adaptation consonant with maturity and increased responsibility. But is it wise to abandon along with the "magical hallucinatory omnipotence" of infancy or arrested infancy the juvenile dream of a right to power and achievement? Was not that dream based on a real apprehension of a unity with the nature of things that ought to be preserved? At any rate "that belief, and the effort of thought and struggle which it inspires, are also the doing of the universe," and as Prof. John Dewey says, "they in some way, however slight, carry the universe forward." Spiritual dissatisfactions, moral insight, and the sincere effort to achieve the fullest, richest, freest life on the part of man are in truth at least as much a part of the plan of the Author of nature as are rocks, and stones, and trees.

A chastened sense then of our relative importance in the scheme of things is not incomplete with the belief that we and our endeavors are significant not only to ourselves, but to the whole of things and to God. To hold to this insight is of the essence of the religious temper and especially of that particular form of it which we call Christian. To be acutely aware of

> "The unclaimed hopes, the powers but half-
> divined,
> The shy, heroic passions of mankind,

and to feel that these have universal meaning and promise and that their moments of emergence and recurrence, crisis and fruition, sanctify youth and age, marriage, birth, and death is near to the heart of religion. Man lives by admiration, hope and love. But the religious man does not hope without expectation. To do the will of God is to receive the promise. And if faith in the seen is not faith but sight, still the Apostle expects to see, and face to face. Hope dies without expectancy. The hope of a living religion is always expectant—"turn but a stone and start a wing"—that is the mark of its creative fertility in human life. Again and again religious men as the three kings of old have followed "shining stars of expectation" into very unlikely places and to glorious results. Meditating on the nature of religion a contemporary philosopher finds that "there is no other form of human endeavor by which so much can be accomplished."

Is it not strange then that so often we who profess and call ourselves Christians should err by expecting too little rather than too much of our religion? What poverty of inspiration and imagination if our demands are met when a tolerable balance is kept between tradition and criticism and if the decencies of life maintain a surface supremacy. Have we no burning desires for a sanctity that is gay and free while armed with the power of rightness? Is it possible that we no longer recognize wherein the spiritual in man consists? That such a spark of genius as that struck off by Emerson in—"nothing is at last sacred but the integrity of your own mind," and "People wish to be settled: only as far as they are unsettled is there any hope for them"—strikes no answering spark from our souls?

But the yeast of that far-off divine event of long ago is still working in human life even in quarters sometimes supposed to be in rebellion against the very way of life that there had its source. Witness this citation by Sherwood Eddy from what youth is thinking; not the last word perhaps, nor free from exaggeration, but alive with the passion of those who "want to live according to their beliefs with a sincerity that's religious." Troubled by the irony of peace treaties synchronizing with increased preparations for war; by the irony of lofty standards and surface conformity in matters of sex and marriage, and a great mass of ignorance, suffering and misplaced sensuality fermenting beneath a traditional asceticism in matters of sex, youth speaks: "Why doesn't somebody do something? . . . After all, we're responsible to the next generation for the sort of world they'll find. Have we any right to say, 'Oh, that's all right; we can't do better than that. We needn't bother?' The Church says, 'Society must be purified. Men and women must be taught not to sin.' But what they mean by purifying society is simply forcing it back under the old rules; what they mean by sin is any infringement of those rules. What we say is: it's the very narrowness of their rules that has made the mess. You can't do away with these things by the old rules.

. . . You must tackle the business with new ideas—anyhow it's happening. It comes down to a question of personal responsibility. When outside rules go, inside rules have got to take their places. There's got to be a religious spirit; that's essential; the spirit that makes you strive to do the best with your life."

So there are those who would keep sacred the integrity of their own minds and live up to their beliefs with a sincerity that is religious. There are those even among the rebels to whom an unawakened sense of their own responsibility is God's promise that they can do something about it. Many people but indirectly effected by Christian institutions have yet learned from Christ to identify the religious spirit with "the spirit that makes you strive to do the best with your life." They have learned to distinguish between merely animal and distinctively human objectives. They see that that type of reaction to circumstances sufficing to maintain life at its biological level is inadequate to meet the demands of distinctively human nature which must go on to more abundant life in progressive reaction to an "ampler ether, a diviner air." Here some of us recognize the operation of a great and indispensable tradition. Man's natural mysticism needs to be explicitly Christianized, however, that its vague stirrings and aspirations may find a key for their interpretation and a goal for their strivings in a liberating and enlightening faith. For even valid extensions of human experience in society and institutions, in art and science, in love and worship and ritual are fruitless and sterile if we cannot interpret their "affects" in us in terms of will and purpose. It is the instructed Christian who sees that all these influences are working upon him and his world to reconstruct both. It is the Christian who understands that all these stirrings and stimulations are manifestations of the pervasive Will of God. It is the Christian who is able to believe that the Will which found most complete expression and embodiment in Jesus Christ is the same Will that is striving to fulfill itself even in his own person. The manifesting of Christ must be a continuing process.

But even among devoted disciples of the Master there must ever and anon be a stirring up of their old high hopes and aspirations. To this end there are times when a revelation of the partial defeat of those hopes and of the relative ineffectiveness of our methods may be advantageous. Perhaps we have all a tendency to pursue lower ways as long as they are open; it is defeat that throws us back upon the more excellent. In this land today, I suppose, the animal objectives are more generally and effectively secured than ever before in man's history. On the biological level we are doing well, and even "culturally" our achievements seem astounding. But there are disturbing elements in our situation. The natural and the spiritual suffer a disjunction among us. There are many stirrings and much uncertainty as to directions. Everywhere new horizons open out, especially before the new eyes of youth. Commerce, art, science and education are more widespread and quantitatively impressive than ever the planet has seen before. But the bitter cry of the age's poet-satirist is even now ringing in our ears:

> "They have not even a mortal soul, but only an acquisitive instinct! . . . They memorize everything and learn nothing. They look at everything and see nothing. They lust for everything and love nothing. . . . The Word became their flesh, they say. Now all is flesh! And can their flesh become the Word again?"

That indictment by America's great dramatist may seem overdrawn, but it persuades to the recognition of some things about us, wholly missed by many of us. And the very terms in which it is drawn should act as a trumpet cry upon those who are concerned with the soul of things and the right fruition of life in men and peoples. One hopes that it may help to arouse that spirit of moral and spiritual adventure of which the wise men who traveled from afar to find the infant Saviour are the perpetual symbol. Such a spirit may find the naturalizing of the spiritual and the spiritualizing of the natural one process, in the furtherance of which our day may play its part in fulfilling the will of Him who was made perfect that we might be perfected. And one thinks that these challenges to courage, devotion and sympathy, for all their modernity, would have been understood by that Athanasius who in his day fronted the world and demanded of the Church: "Give me authority to go back and tell my people that God was made man so that man might be made God."

YOUNG PEOPLE TO AID IN REDUCING MORTGAGE

The Young People's Fellowship of the House of Prayer, Branchtown, at its December meeting arranged plans for raising money in the New Year as its share in the Mortgage Reducing Fund of the parish. It was the annual meeting of the Fellowship and the following officers were elected: President, Frank Owens; Vice-President, Donald Ross; Secretary, Miss Virginia Lowe, and Treasurer, Miss Ella Albertson.

OFFERS HELPFUL INFORMATION

Parish paper editors, study class leaders, rural workers, rectors without parish papers, or any other Church workers to whom the material would be useful or interesting, may obtain from the Publicity Department, 281 Fourth Avenue, New York, mimeographed Notes of Church news and other items of interest concerning the Church's work, issued twice a month. There is no charge for this material. It does not at all take the place of a Church paper, but is useful in other ways.

Be faithful; that is all, go right on, and close behind thee there shall follow and shall find thee help, sure help.

A good traffic rule on the road of life: When you meet temptation turn to the right.

Confirmation Appointments, January and February

Beginning January 20, Bishop Atwood will assist in taking Confirmation appointments.

January 2.—Wednesday.
Evg.—Phila., Holy Innocents, Tacony, Bishop Garland.

January 4.—Friday.
Evg.—Phila., Annunciation, Bishop Garland.

January 6.—Epiphany (Sunday).
A. M.—Phila., Trinity, Oxford, Bishop Garland.
Evg.—Phila., Trinity, Crescentville, Bishop Garland.

January 9.—Wednesday.
Evg.—Phila., House of Prayer, Bishop Garland.

January 11.—Friday.
Evg.—Phila., St. George, Venango, Bishop Garland.

January 13.—I Sunday After Epiphany.
A. M.—Phila., Emmanuel, Kensington, Bishop Garland.
Evg.—Phila., St. Nathanael, Bishop Garland.

January 16.—Wednesday.
Evg.—Phila., St. John Free, Bishop Garland.

January 18.—Friday.
Evg.—St. George, Richmond, Bishop Garland.

January 20.—II Sunday After Epiphany.
A. M.—Phila., St. James, Bishop Garland.
A. M.—Phila., Christ, Franklinville, Bishop Atwood.
Evg.—Phila., St. Gabriel, Bishop Garland.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Atwood.

January 23.—Wednesday.
Evg.—Phila., St. Ambrose, Bishop Atwood.

January 25.—St. Paul's Day (Friday).
Evg.—St. Michael, Germantown, Bishop Atwood.

January 27.—Septuagesima.
A. M.—Phila., Covenant, Bishop Atwood.
P. M.—Phila., All Souls, Bishop Atwood.
Evg.—Phila., St. Paul, Aramingo, Bishop Atwood.

February 1.—Friday.
Evg.—Phila., St. James, Hestonville, Bishop Atwood.

February 3.—Sexagesima.
A. M.—Phila., Mediator, Bishop Atwood.
Evg.—Phila., Holy Communion Chapel, Bishop Atwood.

February 7.—Thursday.
Evg.—Phila., St. Michael and All Angels, Bishop Atwood.

February 8.—Friday.
Evg.—Phila., St. Mary Chapel, Bishop Atwood.

February 10.—Quinquagesima.
A. M.—Phila., St. Paul Memorial, Bishop Garland.
A. M.—Phila., Prince of Peace Chapel, Bishop Atwood.
Evg.—Phila., Good Shepherd, Kensington, Bishop Garland.
Evg.—Phila., Phillips Brooks Chapel, Bishop Atwood.

February 13.—Ash Wednesday.
Evg.—Phila., St. Monica, Bishop Garland.
Evg.—Phila., All Hallows, Wyncote, Bishop Atwood.

February 15.—Friday.
Evg.—Phila., All Saints, Moyamensing, Bishop Atwood.

February 17.—I Sunday in Lent.
A. M.—Phila., St. Luke, Kensington, Bishop Garland.
A. M.—Phila., St. Thomas, Bishop Atwood.
Evg.—Phila., Zion, Bishop Garland.
P. M.—Gloria Dei, Bishop Atwood.
Evg.—Phila., Incarnation, Bishop Atwood.

February 20.—Wednesday.
Evg.—Phila., St. Clement, Bishop Garland.
Evg.—Phila., Holy Comforter, West, Bishop Atwood.

February 22.—Friday.
Evg.—Phila., St. Philip, Bishop Garland.
Evg.—Darby, All Saints, Bishop Atwood.

February 24.—St. Matthias (II Sunday in Lent).
A. M.—Phila., St. John, Chrysostom, Bishop Garland.
A. M.—Phila., St. Bartholomew, Bishop Atwood.
Evg.—Phila., St. John the Divine, Bishop Garland.
Evg.—Phila., St. Simeon, Bishop Atwood.

February 26.—Tuesday.
Evg.—Phila., St. Elisabeth, Bishop Garland.

February 27.—Wednesday.
Evg.—Phila., St. Michael Chapel, Bishop Garland.
Evg.—Phila., Calvary, Bishop Atwood.

NOT GOOD IF DETACHED

This saying is found on the coupon of railroad tickets. The value of the coupon is determined by its relationship to the whole ticket. "Not good if detached" is equally true of Church members as well as of railroad tickets. Detached from active relationship with the Church, the individual loses touch with its work and is in grave danger of losing the consciousness of Christ's presence and of losing all interest in Christian service and falling into doubts and decay. If you are a "detached" Church member, get your Letter of Transfer at once.—*Parish Paper.*

MESSAGE FROM SHANTUNG

Bishop Arnold Scott, of Shantung, after a ride in the mail car of a slow and crowded Chinese train, writes, in *The Mission Field:* "A friendly post office messenger, in charge of the mail bags, got me a place, on a mail basket, in the truck which did duty as a postal van. He stood at the door, into which others were trying in vain to crowd, and announced: 'Here is the Chung Hua Sheng Kung Hui Bishop in Shantung. Will you let him in?' And they did, and were most kind. . . .

"It was pathetic to see the way the postal clerks worked, on the floor, for they had no table, with one hand lantern to light them sorting, stamping, checking, etc. The railway post office has been working under these conditions for years, in odd corners of cattle or goods truck, with passengers lying on the mail bags, and with endless delays and hardships, but letters always arrive somehow and somewhere, a wonderful tribute to what Chinese can do and bear, when wisely and justly treated and organized as they are in the postal service. The railway conditions are, of course, due to the military."

TEACHERS' DEDICATION

An impressive service was held in Christ Church, Germantown, on the morning of the Second Sunday in Advent, when the teachers and officers of the Church School, standing near the Chancel steps, were publicly dedicated to their office by the Rector, the Rev. Charles H. Arndt, D.D.

This was followed by a sermon on "Parochial Responsibilities in Religious Education" by the Director of Religious Education, the Rev. F. E. Seymour.

GIRLS' FRIENDLY MISSIONARY SUPPER

A Missionary Supper has been arranged by the Missions' Department of the Girls' Friendly Society of the Diocese for Wednesday evening, January 9, 1929, at 6.15, in the Church House.

Speaker: The Rev. Robert I. Johnson, in charge of St. Cyprian's Negro Mission at New Bern, N. C.

As the G. F. S. Money Object for 1929 is the African Negro at Cape Palmas, Liberia, the Work Object will be for the American Negro at St. Cyprian's Mission and the Philadelphia Protestant Episcopal City Mission at 225 South Third Street. It is hoped every Branch will be represented to take Mr. Johnson's message back to the members.

Ascension Mission, Rhawnhurst, Rapidly Developing

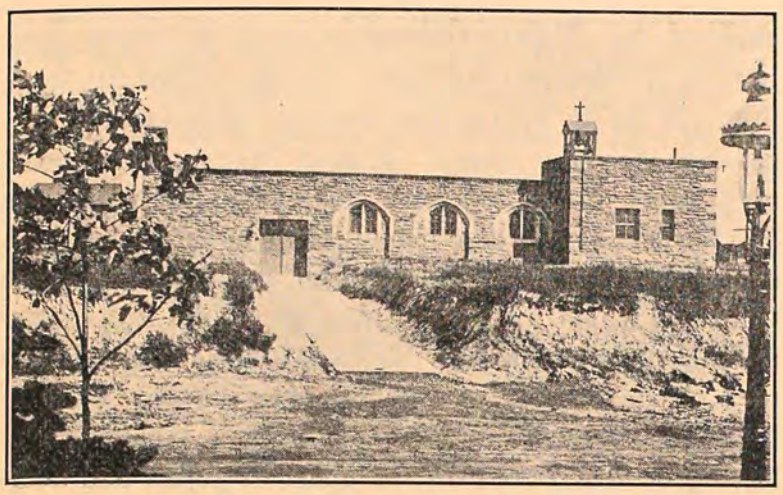
Readers of THE CHURCH NEWS will recall that the Mission building of the Chapel of the Ascension was opened for services on Easter Day last, though not till the present issue have pictures of it been published. The building was one of the fruits of the Diocesan Campaign for Missions and Institutions and cost approximately $14,000.00. A special feature of the arrangements is that folding doors are used to close off the sanctuary. When the choir stalls, pulpit, and lecturn are removed the interior takes on the appearance of an auditorium with a platform. Thus it can be used for both worship and social purposes. The organ given by the French congregation when the Église de St. Savéur was torn down, was rebuilt and equipped with an electric blower at a cost of nearly $900.00, contributed by 24 branches of the Woman's Auxiliary through the Diocesan Committee, by 21 parishes pledging at a meeting of the Convocation, and by a few individuals.

But the best news concerns the congregation itself and the faith and courage with which they have forged ahead to something approaching self-support. The Mission was begun by the Rev. Paul Micou, Rector of St. Luke's Church, Bustleton, two and a half years ago, but he could give only evening services and a portion of his time for visiting. Fortunately the Rev. James McClintock, formerly assistant at St. Mark's Church, Frankford, was available as Missionary, and after conferences over budget and other matters, was secured for the post early in September. Thus in six months' time the Mission secured its own priest, able to give the people both morning and evening services and exclusive attention for visiting and organizations.

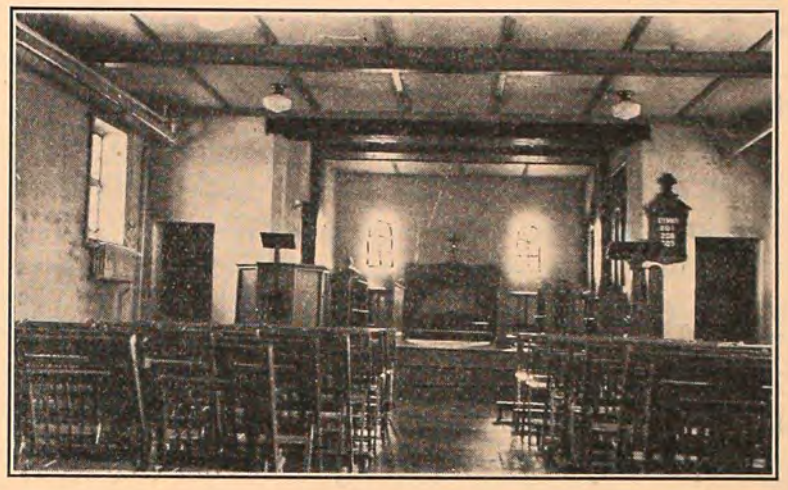
The Mission is developing very rapidly, with good attendance at services, organizations for all ages, a thriving Church School, and already very successful lawn and Hallowe'en parties, suppers, and entertainments. A fine Confirmation Class of 13 was presented to the Bishop on December 9.

At the present time, Frontenac Street has just been paved, and the sidewalk, curb and gutter constructed on all sides of the mission property.

The outlook for the future is very encouraging, as the mission must grow with the increase of population continually moving into the town.



Ascension, Rhawnhurst (Exterior)



View of the Building's Interior

CONFERENCE OF SCHUYLKILL VALLEY DISTRICT, G. F. S.

The Neighborhood Conference of the Schuylkill Valley District was held at St. John's, Norristown, on Saturday, December the first, eleven Branches being represented with an attendance of 221 members, Associates, Diocesan officers and the National President. At 3.30 P. M., following St. John's full choir of men and boys, the branches with their banners marched into the Church, where Solemn Evensong was beautifully rendered, and a sermon appropriate to the ushering in of the Advent Season was preached by the Rev. James M. Niblo on the text "Bear Ye One Another's Burdens, and So Fulfil the Law of Christ." After the service a social hour in the Parish House was pleasantly spent, followed by supper in the lower Guild room, at which all were seated together at tables which had been decorated with yellow chrysanthemums, tall yellow candles, yellow candies and yellow place favors. Between the courses G. F. S. songs were sung with great spirit. One of them, a welcome song, had been composed especially for the occasion by Miss Flora Walsh, an Associate of St. John's Branch. At 7.30 the business part of the program commenced with the Evening Conference, Miss Lydia West presiding.

A poem of greeting was recited by a junior member of the G. F. S. at St. John's—Miss Dorothy Roth, who had composed the verses for the occasion. After the Branch reports and a message from Miss Elizabeth W. Beatty and Miss Marie Paul, the meeting was addressed by Miss Margaret M. L. Lukens, President of the G. F. S. A., on "National Purposes and Plans," after which a letter, written from Jerusalem by Miss Margaret Maule, the President of the Diocese of Pennsylvania, was read. This was followed by a showing of lantern slides of the Holy Land, with illuminating descriptions by the Rev. James M. Niblo. The Conference closed at 9 P. M. with the G. F. S. Prayer and the Benediction from Father Niblo.

THE NEW YEAR OPPORTUNITY

"I came to my teacher with a quivering lip,
My task undone;
'Master, give me another sheet,
I have spoiled this one.'
In place of the old sheet stained and blotted,
He gave me a new one, clean, unspotted,
And into my glad face smiled:
'Do better next time, my child.'"

"I went to the Throne with a quivering heart,
The Old Year done;
'Father, hast Thou another chance for me?
I have lost this one.'
He took the Old Year, stained and blotted,
And gave me a New one, clean, unspotted,
Then down into my sad heart smiled,
'Do better next time, my child.'"

—From St. Paul's Bell.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Epiphany

Epiphany Season brings us a few thoughts brought out by that visit of the Wise Men so many centuries ago bringing to our Saviour *three* gifts.

After so many years we may still present to Him those same gifts though in a different way.

First, the *gold,* the pure gold of a character who puts Christ and those things pertaining to His Kingdom here on earth, first. Gold may mean many things, but last of all the money gold, because the offering of gold in money comes involuntarily after the knowledge of Christ and His work has been planted in our hearts. Glittering *gold* is not always necessary. In the natural state gold does not glitter, but is solid, substantial and grows purer by constant refining just as our characters do when we accept Christianity and allow it to work on us.

Frankincense, the sign of the Priesthood; and with the incense of our prayers. These prayers are still going up to the King. We cannot feel very near to God if we do not pray. The prayers of a Christian are definite and come from the heart, and if our prayers become a searching of our hearts we can find little time to criticize others. A self examination from prayer gives us strength, and we look for and receive the fulfillment promised.

And what of the third gift, myrrh, the emblem of bitterness and suffering? We may not all be called on to suffer for Christ, but we can all be called on for sacrifice. Sacrifice of ourselves, our time, our money. No Christian needs to be reminded of sacrifice, for it is all part of our belief and fits in with our every-day work.

To those who read the church papers there have been so many graphic accounts of Bishop Colmore's experience in Porto Rico with the hurricane which swept almost his entire Diocese, that only a word from his talk to the Domestic Committee may be sufficient: He told of being on the island of St. Croix at the time. For five days he did not know whether his own family had been spared or not. He gave a description of the prompt and wonderful aid given by the Red Cross, of the splendid behavior of the native workers, nurses and clergy during and after that devastating storm. In the city of San Juan hardly a building escaped some wreckage. He emphasized the necessity for training native workers. He told of the eight native priests and many women working sometimes without a head to direct them. St. Catharine's Training School and St. Luke's Hospital have rendered great service at this time. The hospital at Ponce was so seriously damaged that it will have to be rebuilt at a cost of $120,000. A collection was to be taken up in all churches November 18. We hope a fair sum was realized for Bishop Colmore's work in Porto Rico.

Bishop Thomas, our new Bishop in Brazil, is no stranger to us, for he has worked with Bishop Kinsolving for many years. Bishop Thomas was apparently much impressed with small beginnings made in Brazil, which of course should bring assistance and cooperation from our home Church, but, alas, our home Church (which means you and me) does not always measure up as it should. He likened the work in Brazil to a circle, the centre and the outer circle. Here at the centre a beginning was made by a Japanese who having been wrecked off the coast of Japan had dedicated his life to work for the "unknown church." This Japanese was educated at our schools in Japan and afterwards has labored faithfully in an area of 600 square miles in Brazil. Other men have been trained as workers. These teach in Portuguese. All live frugal and self-sacrificing lives, and like the many Japanese in Brazil, they owe their Christianity to this man, John Ito. This devoted John Ito hopes to have 1000 families working for the cause before he gives up.

Now the second circle, the Church in South America, our Church; how do we help them to help themselves? In many instances by sending out splendid men and women and then giving them insufficient means and buildings and not having our big, rich Church represented as it should be. Schools are a crying need, and our sisters, the Methodist, realizing the ignorance of Brazil, have put up a girls' school costing $50,000. Why cannot our Church have vision that can see beyond the present? We thought it was wonderful to give in the "Corporate Gift" the sum of $16,000 or some such amount for a school in Livramento. Since that sum was promised, Livramento has had a boom and money has declined in value, worth about half as much. The last circle line is the Church at home, and we know what it is *not* doing. Bishop Thomas showed an interesting example of luke warmness, or on the contrary interest in the work, by holding the bulb of a heart test thermometer in his hand. If he lightly held it in his thumb and forefinger the water hardly rose, but when he grasped it there was no end to the bubbling and boiling over.

The Indian Committee was still on the ascendant as to pledges fulfilled, etc. While there was no speaker, interesting letters were read from our far-away posts, and our chairman begged those who did not already belong to the Indian Rights' Association to join. It

will give all that is best that the government is doing for them, give them full credit for all they do, but keep those who are inclined to do so from sentimentalizing over the Indian.

We heard of one old friend, Luke Walker, one of Bishop Hare's favorites, who had just attended his fifty-eighth meeting at Standing Rock of the Niobrara Conference. How many white men could do better?

Early in December the Colored Committee were facing a deficit and $984 had to be raised by December 31. We have great faith in the Colored Committee. Dr. Patton had high regard for a man who was running Okalona School most successfully when he called that man, Mr. Battle, a colored man, to become field secretary with office in New York. Mr. Battles' wife runs the school in Mississippi. Mr. Battle gave a short account of our American Institute Schools. Three are now fully equipped: St. Paul's, Lawrenceville, Va.; St. Augustine's, Raleigh, N. C., and Fort Valley in Georgia. The work on Voorhees School, Denmark, S. C., is now going on. There is an opportunity to move St Mark's, Birmingham, Ala., out into the country, where they can have eighty acres, with forty acres for building purposes. This school sends out splendid industrial workers—miners (for Birmingham is a mining town), carpenters and farmers, and the girls are trained for domestic service and other work. Okalona School at present is out of debt, but a new dormitory and academic building are urgently needed.

With Christmas preparations in the air, and more than one reminder that this or that group of shut-ins under the care of missions of the Church would need friendly attentions by way of Christmas cheer, it was not so easy. We thought to contemplate the more general problems—mostly of a legislative kind—besetting the business and industrial workers of this city and state. At any rate, Miss Christiansen, the Executive Secretary of the Philadelphia Women's Trades Union League, had more attention than sympathetic agreement, one felt, when she discussed the pros and cons of the present labor laws and the effect of some of them on some of the employers, and well as on the employees. In asking her to the Diocesan Committee, the interest in her point of view was due to the fact that our Church people were urged at the last General Convention to open their minds as well as their doors to those interested in conditions of labor, and to the rank and file of employees, our position having been, of late, perhaps more of ignorance of labor problems than of indifference to them.

We do not know exactly what the Diocesan Committee gleaned from this brief summary by the Secretary of the Women's Trades Union of the activities of that body, but at all events she made it plain that strikes were not the purpose of a union and in modern days not regarded with much favor by unions. An appeal to public opinion and—like St. Paul—an appeal to law; and an organization of the workers into the ranks of citizens cognizant of the law; and lastly, gradual changes in some of the laws were, we thought, the high points accented by our visitor as reasons for organizing labor.

As Mrs. Martin remarked, even if those reasons were not wholly convincing to some of those who listened to them, the Diocesan Committee lost nothing by hearing them given by one in authority in labor union concerns. And the fact that many of the unions and many of the employers have hit upon a plan of arbitration, by which they join in constituting one or more disinterested outsiders as judges, could not but be good news to all.

There was a clear account of the changes in The Girls' Friendly Society under the working out of new standards and organization, from the Philadelphia Executive Secretary, Miss Fifield. Quite evidently new life and younger methods and a better understanding between the generations have been established and there has been as a result a widening of influence. They need workers in the Parishes—women who have a knack and a responsibility and a wisdom towards girls. Deaconess Young, of St. John's House, appeared informally after the meeting was over to ask for more helpers for the foreign-born in our midst. Another new Polish Chapel has been started in Conshohocken, this making the fourth that the welcome given by our Diocese has helped to inaugurate.

WOMAN'S AUXILIARY SPEAKERS' BUREAU

Miss Florence Drinker, of Linville, N. C., will be in the Diocese some time during January, the dates not yet having been definitely settled. She will speak of her work among the mountaineers of the South and will stay for about a week. All Parishes desiring to make engagements with Miss Drinker should call the Speakers' Bureau, in the Woman's Auxiliary office and make arrangements. Telephone, Spruce 6650; ask for Miss Howland.

I count no hours but unclouded ones.
—*Sun Dial.*

APPRECIATION FOR MANY GIFTS FROM DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese wishes to thank all parish societies and all individuals for donations of *used* articles, such as crosses, vases, chalices, candlesticks, etc., as well as altar linens and embroideries. In every case these have been re-conditioned and put into immediate use. (The annual report of the Guild will show this work in detail.) May I ask for further gifts of this kind during the coming year?

E. A. Reath, *President.*

MRS. JANE NAYSMITH DAWSON

A beautiful life of quiet devotion and usefulness passed away on November 27 in the person of Mrs. Jane Naysmith Dawson, aged 81. She was a sympathetic Sunday School teacher for many years and active in the missionary work of the Church in the Parishes of Emmanuel, Kensington (from which Church she was married), St. John's Free Church, Kensington, and St. Paul's, Aramingo, being connected with the latter Church for thirty-three years.

She died at 7900 Frankford Avenue, and was buried by the Rector of Emmanuel, Holmesburg, in the beautiful Churchyard of St. James-the-Less.

PROGRESS AT ST. ELISABETH'S

During the past month considerable progress has been made in organizing the Parish activities among the various foreign groups. Thanks to the liberality of generous friends, we have now managed to completely equip the Kindergarten, and immediately after Christmas work is to be started on a daily Kindergarten session which will include very simple religious instructions. This has been the cherished scheme of both Doctor Crosby and Miss Deane, the Diocesan Italian visitor. The teacher is for the present being provided by the Diocese, but if anybody wishes to do a real piece of missionary work by contributing to the support of the teacher and will send any donations to Archdeacon Bullitt at the Church House, they will be thankfully received and promptly acknowledged.

The Italian mothers have been holding regular meetings under the presidency of Mrs. Crosby and Miss Deane, while the girls are being provided for as a branch of the Girls' Friendly, as soon as enough funds are in hand to furnish the room set apart for the purpose.

The smaller boys are already enrolled in the Wednesday Community Children's Club, and their bigger brothers are ready for admission to the Boy Scouts and a club of their own as soon as means are forthcoming. A committee of the American, Italian and Greek members of the Parish are co-operating vigorously in the establishment of a Men's Club. A community singing class for the children has been started on Tuesday afternoons and is proving a great attraction, while the choir, under the capable leadership of Mr. Schroeder, has turned the corner and promises great things.

The recently erected Children's Corner, though not exactly a Parish activity, is a wonderful success. The children visit it all day long, and almost every morning at 7.30 one sees from six to twenty of them gathered round the altar.

A BISHOP'S "TWELVE"

A spontaneous organization on Long Island is called the Bishop's Twelve. It grew out of a study in a normal school led by Bishop Creighton when he was rector of St. Anne's. When he went to Mexico, twelve of the class banded together promising to pray for his work and to contribute, each one, a special gift of five dollars a year (in addition to their regular contribution), for use in the Bishop's discretionary fund or any purpose he may choose. A similar twelve have organized for Bishop Colmore, and a third group is in process of forming, their Bishop not as yet adopted.

There is nothing that costs so little and goes so far as courtesy.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

The Exchange Bureau has received a request for the gift of a small cottage organ for our new Mission of St. Matthew, in the northeast section of Philadelphia, where services are being held in a rented building. The Mission would also appreciate the gift of an Alms Bason. Communicate with Exchange Bureau, at Church House, or Rev. W. O. Roome, telephone, Somerton, 0712 W.

WANTED: Discarded, repairable choir vestments for choir of men and women of St. Martin's, Marcus Hook. Auxiliary No. 2, of St. Martin's, composed of young girls, is ready to make any repairs. Please communicate with Mrs. E. H. Williamson, 116 West Miner Street, West Chester, Pa.

ALL SAINTS, SO. PHILA., TO DEDICATE MEMORIAL TO REV. H. L. DUHRING

On Sunday, January 20, 1929, at 10.45 A. M., a new organ in memory of the Rev. H. L. Duhring, D.D., will be dedicated.

This organ was given to the Parish by his family and friends (197 contributors). It was built by Bartholomay & Sons, of this city. It is a two manual with detached console and contains chimes and is of the most modern type electrical.

Dr. Duhring was Rector of All Saints from May, 1867, to March 30, 1895. There was probably no better known clergyman in Philadelphia at that time than Dr. Duhring.

It seems most fitting that there should be some memorial in the Diocese to a man who did so much for the Church and the Diocese.

During his term of office as Superintendent of City Mission, which position he held from 1889 to the time of his death, 1917, the property of Old St. Paul's Church was acquired as a Chapel and administration building; the James C. Smith Memorial Home, Oakburne, was given to be used as a temporary home for convalescent women; the Home and Hospital for Consumptives at Chestnut Hill was enlarged to receive men, women and children.

The special preacher at this service will be the Rev. L. N. Caley, D.D., a friend of Dr. Duhring's for many years. All interested persons are invited to the service.

J. E. H.

REV. JAMES R. L. NISBETT

The Rev. James R. L. Nisbett, for twenty-nine years Vicar of Christ Church Chapel, Pine Street east of Twentieth, died on Sunday, December 23, following an illness of several weeks. Burial services were said in the Church of the Redeemer, Bryn Mawr. The officiating clergy were Bishop Garland, the Rev. George Calvert Carter, rector of the Redeemer; the Rev. S. G. M. Montgomery, of the Diocese of New Jersey, and the Rev. A. R. Van Meter, Executive Secretary of the Diocese. Interment was in the Churchyard of the Redeemer.

Mr. Nisbett was born in England in 1850. He was a graduate of the University of London in 1875. Coming to the United States he was ordained to the priesthood in 1877 by the late Bishop Doane of Albany. His first charge was Grace Church, Norfolk, N. Y., and in the year of his ordination as priest he became assistant at St. Chrysostom's Chapel of Trinity Parish, New York, where he remained until 1888, when he became rector of the Resurrection, Richmond Hill, Long Island, serving there until 1891, after which he became rector of Christ Church, Walton, N. Y., going from there in 1893 to Christ Church Chapel in Brooklyn. In 1896 he transferred to the Diocese of Pennsylvania, becoming rector of St. Barnabas, Kensington, where he remained until 1899, when he began his long years of service as Vicar of Christ Church Chapel.

Why not take God at His word? Why not believe that God can wake up the indifferent, that God can convert the unfaithful, that God can make us appreciate the joy of making sacrifices for Him?

COMMISSION ON STUDENT WORK

The Commission on Student Work of the Department of Religious Education of the Diocese makes the following report on what has been accomplished and planned so far.

Last spring I endeavored to secure the services of a priest (who was then available) for work among students in the diocese, particularly at Temple University, and excluding the University of Pennsylvania, but we were unable to bring him here because of the lack of funds. The department has felt that it would be unwise to appeal for money, either to the diocesan convention or to outside sources. This is a handicap, but we have endeavored to overcome it as well as we can.

This fall I have tried to interest the rectors of parishes which were favorably located in this work. In some cases they were already engaged in it, and nearly all were interested and promised to do what they could. The following clergy have promised to make certain institutions their especial care:

Rev. Dr. Tomkins—Hahnemann.

Rev. R. O. Kevin—Jefferson.

Rev. B. J. Rudderow—Art and Textile.

Rev. C. H. Reese—Women's Medical College.

Rev. Herbert Jones—Colleges of Osteopathy and Optometry.

Rev. Dr. Levis—Temple University.

Rev. C. Townsend—Bryn Mawr.

Rev. H. M. Lufkin—Haverford.

Rev. J. M. Collins—College of Pharmacy.

Rev. Dr. Hart—Drexel.

Rev. C. F. Scofield—Ursinus.

I ought also to mention the fine work being done at the Pennsylvania Military College in Chester, where the students are required to study the Bible and attend Church as part of the curriculum. Besides these men, I have been in communication with, or have seen personally, Bishop DuMoulin, Dr. Steele, Father Vernon, Father Joiner and the Rev. Mr. Shearer, all of whom will be glad to co-operate.

Dr. Levis and the Chapter of the Brotherhood of St. Andrew at the Incarnation are making personal visits to the Temple students, and are planning some form of student organization, besides offering special social events to the students.

Dr. Tomkins is a regular speaker at Hahnemann, and also reaches the men there through his young people's society. I have been able to give lists of the students of our Church at Hahnemann to him and to Father Joiner, and a list of our men at Temple to Dr. Levis.

Dr. Steele is very much interested in the work for students, and is willing to employ a man to arrange special services for them.

Mr. Townsend has been very successful both in his work with the Bryn Mawr College students and with the girls at the finishing schools in Bryn Mawr. At present he is reaching them socially through teas held in the home of a member of the college faculty, and is planning a special mission for students.

Dr. Lufkin, whose home is near the Haverford campus, is planning to call on the Church students at Haverford and to invite them regularly to his home.

Mr. Kevin has called on some of the Jefferson men and I hope that we will soon be able, through the help of a member of the faculty, to organize a discussion group, which I have been asked to lead, in one of the fraternities.

Mr. Rudderow hopes to secure a man to help him reach the students at the Schools of Art and Textiles by offering an apartment in his parish house without charge. He is already in touch with some of the students. Unfortunately these schools, and Jefferson, do not take any religious statistics, which makes the work much more difficult.

While I feel that a great deal has been accomplished in securing the help of these men, it must be remembered that reaching students, especially at Temple and in the central city schools, is a very laborious process and nearly every one of the men I have mentioned already has the regular work of a parish on his hands. Too much cannot be expected in results.

I have also investigated the methods used by other denominations. A number of churches are doing good work, in some instances more than any of our own parishes. The Arch Street Methodist Church is getting remarkable results, and I might mention the First Baptist, St. Matthew's and Messiah Lutheran, and several Presbyterian churches. The Methodists, Lutherans and Presbyterians have special foundations whose funds are available for this work, and the two former denominations are using divinity students on part time as assistant pastors for student work. This seems an excellent example for us to follow. Dean Bartlett and Mr. Ewing of our own school approve, and it may be possible to secure funds for this project without making any general appeal.

Under the leadership of Mr. Easton, of the Central Y. M. C. A., a supper was held, at which representatives from six denominations discussed these problems. As a result a central committee was formed, of which I am a member. We have already arranged to issue a weekly bulletin of church events of especial interest to students which will be posted in the various institutions and fraternity houses, and further plans will be made for projects which can be handled more effectively by the denominations working together. This committee is also co-operating with representatives of the Roman Catholic Church. Many thanks are due to Mr. Easton for his work in this connection.

I also placed a letter to clergy in the Church papers and have received the names of about thirty men and women who have come to this city to study. They have been forwarded to the proper clergy.

JOHN K. SHRYOCK,
Chairman.

MINUTE
ADOPTED BY GENERAL CONVENTION
WASHINGTON, D. C., OCTOBER, 1928

The distinct and clear objective of the Mission of the Church is the building up of the body of Christ in the extension, enrichment, and establishment of His Kingdom, to the end that the things which He began to do and teach may be perfected in the life of humanity. The high calling of God in Christ Jesus is not a burden, but a privilege in that we are thus permitted to share in perpetuating the sacrifice of the body of Christ, which is His Church, in giving itself, as He gave Himself, for the life of the world.

In order, therefore, that the support given to the mission work of the Church may proceed from the highest motive, this Convention calls upon all Christian people to recognize the principle of Christian stewardship as expressed in regular, proportionate and sacrificial giving, to the end that the objective of the Church shall not appear to be the raising of a financial quota, but the consecration of the giver to the fulfillment of our Lord's will in the extension and establishment of the Kingdom of God upon earth.

Let us not be ashamed to be friendly or to show any friendly feeling we may have. Let us be the first to give a friendly sign, to nod first, smile first, speak first, give first, and if such a thing is necessary, forgive first and forget first.—*Jarvis A Wood.*

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BOOKS REVIEWED

"Twentieth Century Discipleship," by the Rt. Rev. C. P. Anderson, Bishop of Chicago; The Morehouse Publishing Company; $1.00.

Bishop Anderson always attracts crowds to his Holy Week addresses in Chicago, because he always has something worthwhile to say and he says it in a clear, forceful manner. The reason is not far to seek, however, when one reads this little book containing his 1928 addresses, dealing with the personal relationships between God and the modern man.

The topics of his talks are Personal Discipleship; Discipleship, the Church, and the Bible; the Teacher and His Disciples; The Guide and His Followers; and Christ, the Personal Saviour and World Redeemer.

The addresses even in printed form are flooded with the warmth of love that a true Bishop of the Church feels for his people. Their style is straightforward and simple enough, and yet there are passages helped by that very simplicity which rise to heights of literary merit. Revealing the phases of service in which the ministry of the Master was spent, as Bishop Anderson takes them up day by day, one's imagination is captured by their obvious wholesomeness and practicability. The book is a little homiletical treasure.

R. O. K.

"Building the City of God," Harold Holt, M.A., S.T.B. Published by Morehouse Publishing Co. Price $1.15, cloth; 80 cents, paper.

The Assistant Executive Secretary of the Department of Christian Social Service of the National Council has, in this volume, made a distinct contribution to the educational literature of the Church.

The book is thought-provoking, and action-producing. It should have wide use, as it supplies a long-felt want for practical direction in Christian Social Service.

It is designed for use as a text-book by older classes in Church Schools, by Summer Conferences, and by Young People's groups, where it would give opportunity for intelligent discussion leading to definite results. It is also grippingly interesting as straight reading on an important subject which is treated in these major sections: The Family (5 chapters); The Community (3 chapters); and Industry and Commerce (2

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chapters). There are eleven chapters which could readily be arranged to fit the requirements of a Ten-hour Course in Summer Conference or Normal School.

The introductory chapter on "Handicaps, Which Create the Need for Social Service" is understandingly written. A number of "case studies" are furnished which give concrete illustrations of the principles described.

Church Schools looking for a suitable course for Seniors, and Young People's Fellowships seeking "topics" for discussion, should by all means investigate this book,—if they are prepared to "do something with their religion." If they are not, they probably would not be interested in it, for it is a "compelling" book.

F. E. S.

Revised Service Book, No. 123—paper, 12 cents.

The Order for Holy Communion, No. 131—paper, 4 cents.

The Ministration of Holy Baptism, No. 130—paper, 5 cents.

The Holy Communion, No. 137—paper, 10 cents.

The Morehouse Publishing Company has issued these revised services in pamphlet form for temporary use until the complete Prayer Book—which is promised by Easter—is ready.

The first two, No. 123 and No. 131 are the size of the ordinary Prayer Books in the pews. The other two are for "Chancel" use.

The Revised Service Book contains complete Morning and Evening Prayer, the revised Litany, the Prayers and Thanksgivings and the Holy Communion Office, which last is reprinted as a separate pamphlet.

The new Office for the Ministration of Holy Baptism incorporates the three previous Services into one.

Booklet No. 137 contains the Holy Communion Office, the amendments and additions to the Collects, Epistles and Gospels, the revision office of Communion for the Sick, the provisions for the Annointing of the Sick, and the minor changes in the other occasional offices.

The "Chancel size" pamphlet, No. 137, Holy Communion, has the "revised" Lord's Prayer on page 1, but retains the older form on page 15—evidently by oversight.

The pagination of the Prayer of Consecration (pages 13 and 14) is most inconvenient as it requires the turning of the page during the Manual Acts of Consecration. It is hoped that the "standard book" will avoid this—as does pamphlet No. 131 (page 14).

These very inexpensive but well-printed pamphlets should have a wide usage during these next few months.

F. E. S.

NEW CHINESE BISHOP WIDELY KNOWN HERE

The Rev. Lindel Tsen, who is widely known throughout the Diocese and who made his home in Philadelphia while he was taking a post graduate course at the Philadelphia Divinity School, has been elected as Coadjutor to Bishop White in the Diocese of Honan, north of Hankow, China.

Honan is the diocese for which the Church of England in Canada is responsible. Its people have suffered enormously during the past five years, from war and brigands and the agitation of fanatical societies.

Mr. Tsen graduated from St. James Middle School, Wuhu, and from Boone College and Divinity School. His first independent work was as minister in charge of the important inland city of Nanling, an outstation of Wuhu. Here he did a work of far reaching importance, winning many of the townspeople and the farmers in the countryside. When the Church in China organized its own board of missions, in 1915, Mr. Tsen was its first general secretary. He has several times visited its difficult mission field, in the province of Shensi, greatly encouraging the workers by his energy and counsel.

He came to America in 1924, for post graduate study at the Virginia and Philadelphia seminaries. Returning to China in 1926, he became dean of the Cathedral in Anking. He left that city in 1927, with other Chinese leaders, and military forces occupied the cathedral church for a long time. Recently Mr. Tsen has been working in Wuhu.

Bishop Tsae-seng Sing and Bishop Ding Ing Ong, assistants, respectively, to the English Bishops of Chekiang and Fukien, are the two Chinese bishops already consecrated.

SUGGESTS CIRCULATING TOY LIBRARIES

Circulating toy libraries for children, as a means for keeping idle children out of mischief, are suggested by one of New York's probation officers in *Probation* for November. These libraries, containing toys of various kinds, durable in construction, loan them, just as books are loaned.

This, says the Social Service Department of the National Council, would be an excellent social service project for many parishes. We are all familiar with the problem which is presented to families of moderate means by sickness, or convalescence, when a child must be entertained and is tired of all of its familiar playthings. A lending library of interesting things, housed in the parish house, which could be drawn on in such an emergency would be a real blessing. Might it not help solve, also, the strain on poor families, in trying to provide a variety of toys which they can ill afford?

Some one remarked that no toys are sufficiently durable to survive circulation, but a father says yes, some are.

Bishop Binsted spoke recently of the contact which Holy Trinity Church, Tokyo, maintains with St. Luke's Hospital. All the nurses and doctors who are baptized in the chapel of the hospital are enrolled as contributing members of Holy Trinity Church.

THE NEW PRAYER BOOKS

Before the revised Prayer Book can be placed on public sale, there must be published a "Standard Book of Common Prayer." This is a large, handsomely illuminated, beautifully bound affair, privately financed and printed officially for the Church. It is not placed on sale, but a copy is sent to each Diocese for use as a standard, and also to each publisher who is authorized to publish Prayer Books. Until this book is released, no other publisher may issue Prayer Books—nor, indeed, could they do so in any event, since the exact text and paging are not available. The "Interim Publications," issued by the Morehouse Publishing Company, give the text of some of the revised services as authorized for use, but they do not attempt to follow the standard paging and punctuation of the revised Prayer Book.

The work of manufacturing the Standard Prayer Book is now in progress under the direction of Mr. D. B. Updike, of the Merrymount Press, Boston, who is recognized as perhaps the greatest living authority of typography. There is thus no doubt that the Standard Prayer Book will be a beautiful and finished piece of workmanship.

As soon as the Standard is published and distributed, publishers will be able to begin work on editions for the public, and naturally they will turn their first attention to supplying the demand for books to be used in the pews. The recent General Convention voted to relinquish the copyright on the Book of Common Prayer, so that hereafter any published may publish Prayer Books, so long as the standard set by General Convention is followed.

The Morehouse Publishing Company, publishers of the *Living Church* and of hundreds of churchly books, have announced five pew editions of the Prayer Book for publication as soon as the release of the Standard Prayer Book

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makes other editions possible. The cheapest edition, similar to the old pew editions with which we are all familiar, but printed from new plates throughout and bound in black cloth with plain edges, will be sold at the remarkable low price of 25 cents each. The same book, but with red edges, is offered at 27 cents.

In addition to these cloth-bound books, churches will this year for the first time be able to buy a handsomer and more durable Prayer Bock for the pews, bound in sturdy imitation leather of a high quality, with the title stamped in gold. This book will be sold for only 35 cents in black or 40 cents in red—a lower price than was formerly charged for the cloth-bound book.

The Morehouse editions of the Prayer Book will be sold not only by the publishers (1801-1811 Fond du Lac Avenue, Milwaukee), but by many church booksellers as well. The publishers report several thousand orders already in hand, and urge immediate orders, since these will be filled in rotation as received.

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Make some other heart more steadfast
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Yours shall be the gain,
For the life for others given
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—A. R. G.

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No one is useless in this world who lightens the burdens of some one else.—*Dickens.*

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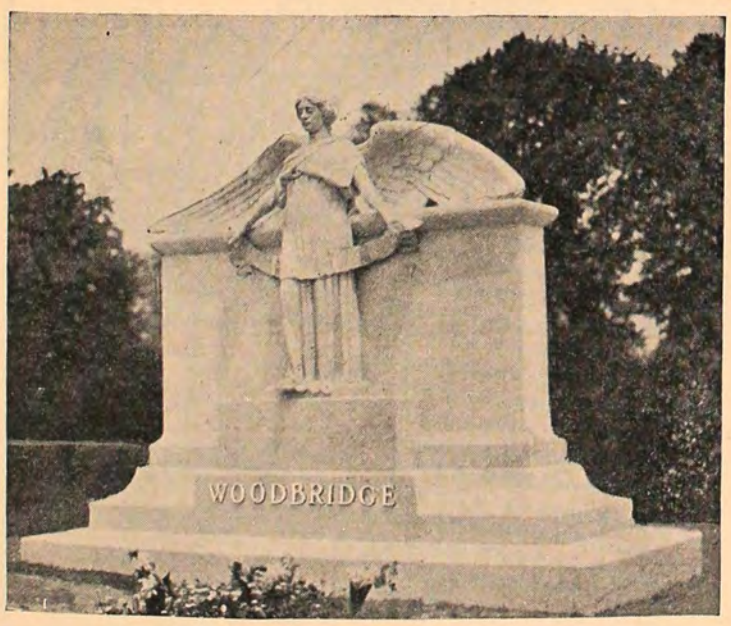

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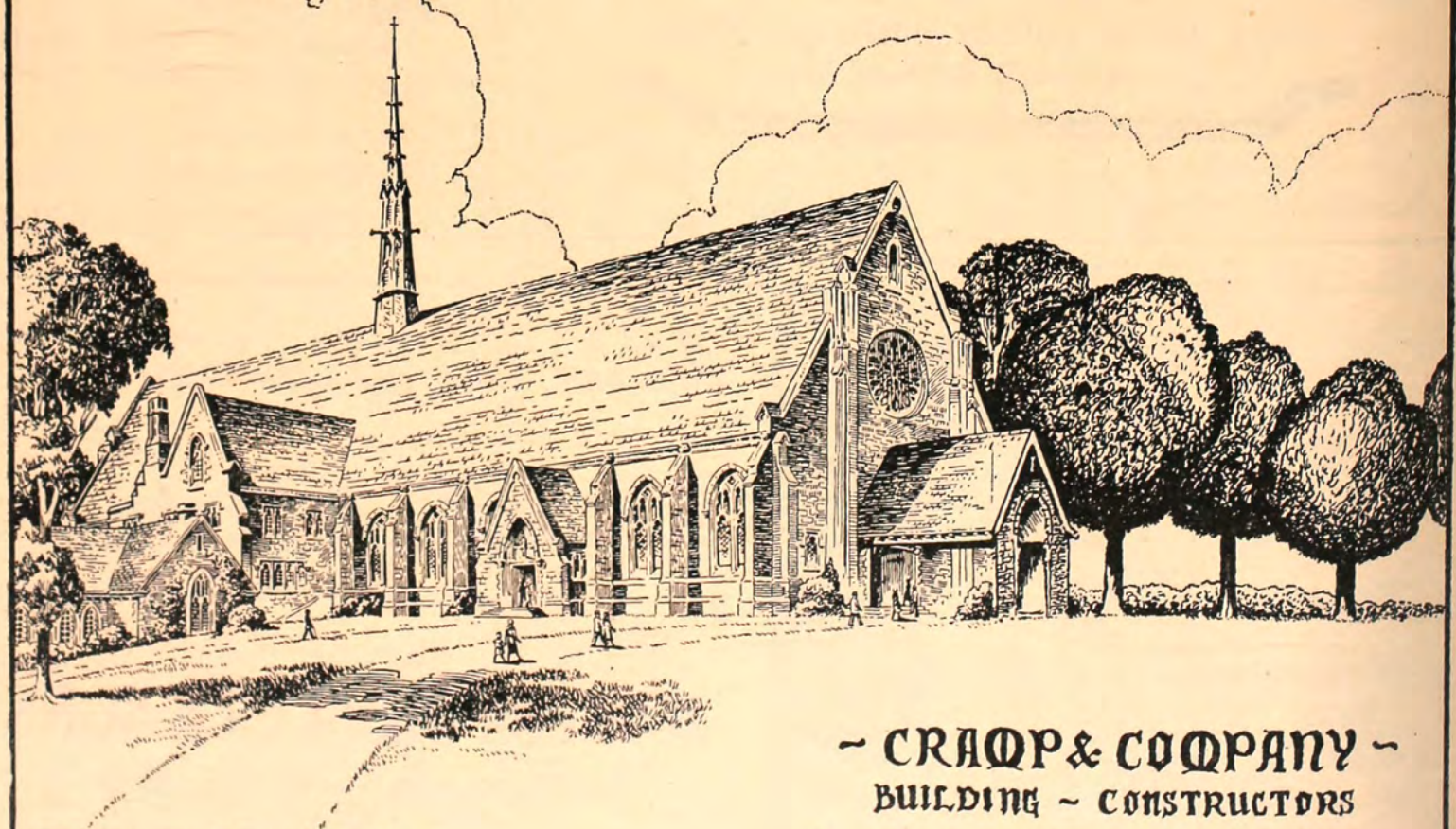

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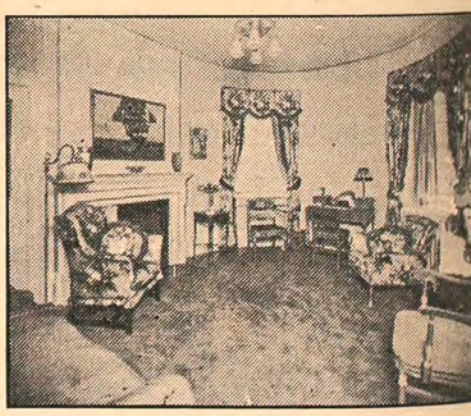

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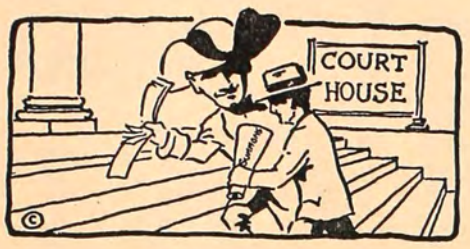

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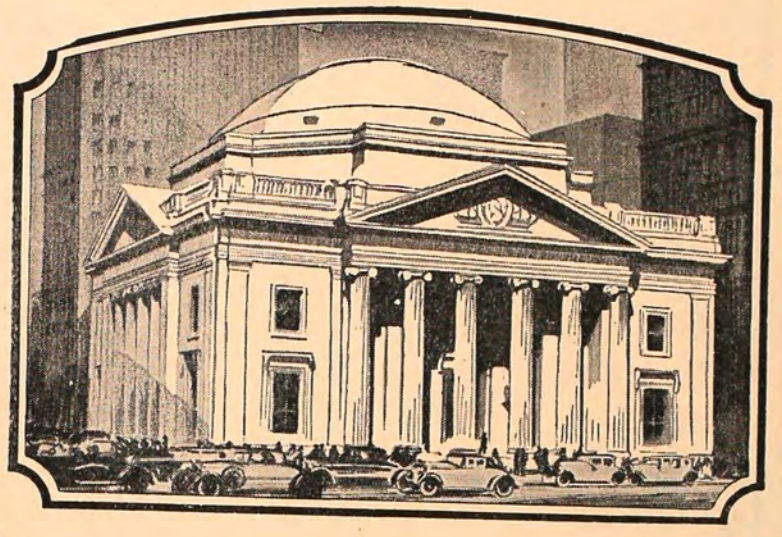

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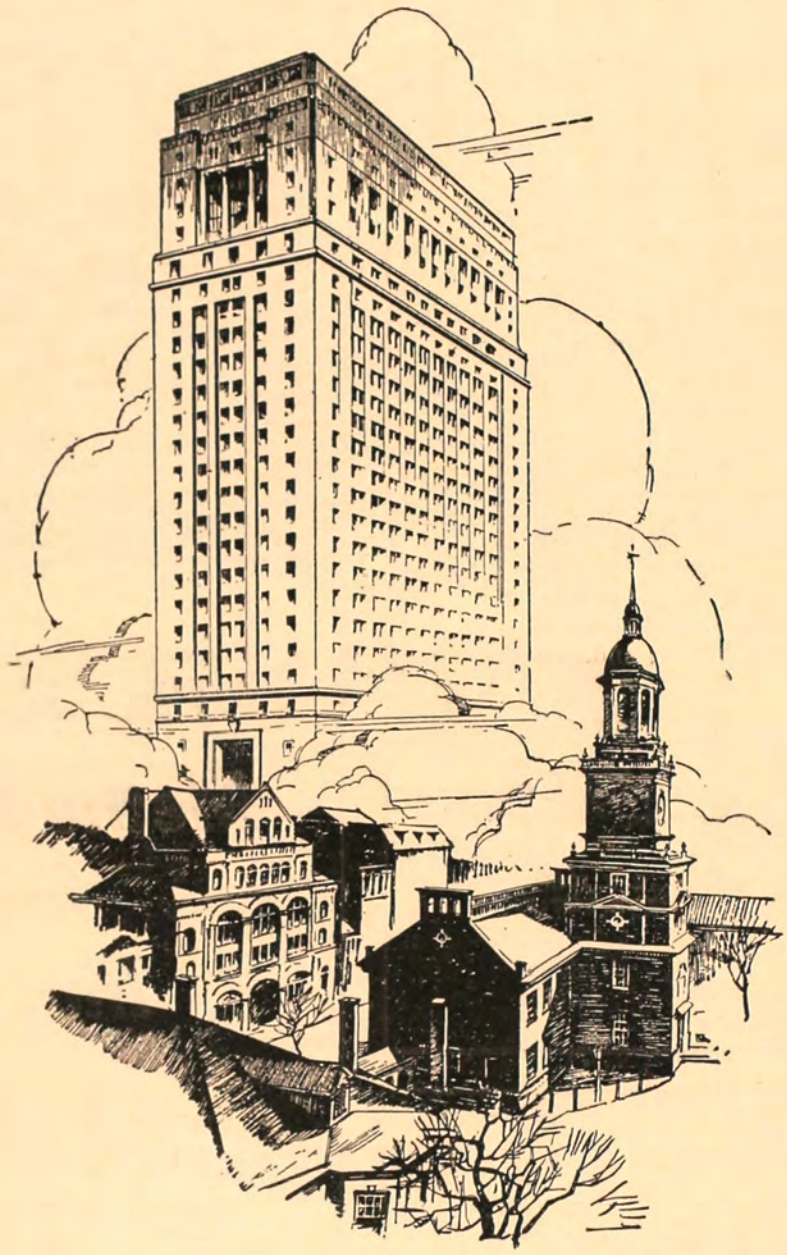

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